

*Wm Long*  
*Wimpole*

# REFLECTIONS

ON

## MEN AND THINGS;

TRANSLATED FROM A FRENCH MANUSCRIPT

OF THE LATE

*Dec 1848*  
J. G. ZIMMERMAN, *R*

AUTHOR OF SOLITUDE, &c.

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1799.

REPLICTIONS

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## ADVERTISEMENT.

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OF these Reflections it may perhaps be necessary to say a few words in explanation of the name prefixed to them as their author.

The manuscript was found among the papers of a general officer of the old government of France, who lately died an emigrant in the island of Guernsey; he was long an intimate friend of Zimmerman, and as such was honoured by all who knew him, for he had profited much by so valuable an alliance, his mind being a reflector of all the brighter virtues, and his life was devoted to the benefit and improvement of society.

At the time of this gentleman's decease was found among his papers the manuscripts of which the public have now a translation, with a note prefixed to the following purport:

“ These Reflections were written at an  
“ early period of life by J. G. Zimmerman,  
“ and

“ and as my acquaintance with him was that  
 “ of a brother, he lent them to me for perusal,  
 “ at the same time observing, that he thought  
 “ them too crude for the public eye. I read  
 “ them however with much pleasure, and  
 “ previous to my returning them to him  
 “ (with his permission) took the following  
 “ copy ; still I was desirous of his giving  
 “ them to the world, which before his death  
 “ he intended, and towards that purport had  
 “ added those notes which I have since tran-  
 “ scribed into this copy.”

It appears, however, that Zimmerman  
 never put his intentions into effect ; whether  
 he still conceived that these Reflections were  
 not sufficiently finished for publication, or  
 was anticipated in those intentions by death,  
 I cannot determine ; the world however have  
 them as I found them, and they will deter-  
 mine how far I have done right in submit-  
 ting them to public perusal.

THE EDITOR.

## REFLECTIONS.

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1.

**N**OBLE Citizens, (dear to each other,) are to be distinguished by their enlightened self-interest\*! This it is that cements social systems; connects the welfare of the aggregate with that of the individual; and becomes, of itself, a source of infinite gratification: There is no extensive scheme of benevolence such dispositions will not die to promote, and no blessing can befall society, of which they are not participators.

2.

Modify both thoughts, and actions, by reason, if 'tis your wish to become illustrious:

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\* "Who, in a certain moment, can entirely lose himself in another, and, in the midst of the greatest action, thinks of no observer, is a jewel in the crown of human nature."

(LAVATER'S *Aphorisms*.)

the most illustrious have done no more than this.

## 3.

To enjoy a despicable superiority, the dignity of a rationalist is often, and wantonly, sacrificed : seldom can it be redeemed\*.

## 4.

What is this opportunity, that is so frequently spoken of † ? The turn of fortune's tide, that may waft us into port ; an invitation from circumstances ; a happy adaptation of things to our views, hopes, or advantage. To whom is it presented ?—frequently to the blind, timid, or prudent. Who have avail'd themselves of it ?—Answer—“ All those who have rais'd themselves to prosperity.” Is the use, or

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\* Nero absolutely kept in pay 5,000 youths of the equestrian order, on purpose to learn various kinds of applause, called bombi, imbrices, and testæ, which they were to practise in his favour, whenever he performed upon the harp. The leaders of those bands had salaries of 40,000 sesterces allowed them.

† “ The *prudent* see only the difficulties, the *bold* only “ the advantages, of a great enterprize ; the hero sees “ both, diminishes those, makes these preponderate, and “ conquer.”

(LAVATER'S *Aphorisms*.)



abuse of it, the most frequent?—Answer—  
The scale of misery weighs heaviest !

That arrangement of circumstance that did lead, or might have conducted us to a pleasing issue, is called opportunity.—What name is there for the assemblage of things that lead us to ruin?—Answer—“ None.”

5.

Out of bed women are apt to trifle ; how contradictory ! then, their paramours are serious.

6.

Purchas'd love excludes faith ; in the service of choice there is fidelity ;—exemplary fidelity ! its remuneration is in the service.

7.

Good physicians are very fortunate men, so are their patients. When, like royal Pyrrhus, they can, with a touch, dispel maladies, both parties will be fortunate indeed \* !

8.

Ridicule is so severe a mode of inflicting pain, that it should be sparingly us'd as a

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\* This imaginary virtue of kings is of a long standing ; it is now above 2,000 years since it was recorded of Pyrrhus.

punishment ; as an amusement, never : yet both age, and youth, male, and female, assiduously sharpen their talents for this tongue-slaughter.

9.

It is a solecism in speech to say we have a fortune, unless we have a capacity to enjoy it ; or that we possess a sufficiency, if we can spend it.

10.

Perfection is the greatest fault the envious can discover ; the first they cannot reach, the last they cannot injure \*.

11.

Trifling, common acts of courtesy, win women's affections, if they are continued ; pluck a flower, pick up a fan, open her carriage door ; either of these offices place you on the list—you are *en routine* for particular instances—of partiality : alas, when they are gained, the most important sacrifices cannot secure them.

12.

Those who affect to value situations, that

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\* “ Bid farewell to all grandeur if envy stir within thee.”  
(LAVATER'S *Aphorisms*.)

are really indifferent, or disgraceful, are either morally depraved, or ashamed of being no better provided for \*.

13.

We live by the belly ; but it keeps many of us poor : this is not all the evil, the English proverb tells us that “ Fat paunches make “ lean pates.”

14.

Most remedies have their errors ; most errors have their remedies.

15.

Be brief in conversation ; be spirited likewise. Sir Richard Steele recommends the use of a mathematical sieve, to sift all superfluities from discourse, and writing.

16.

Industry is often imitated. Doing what ought not to be done, or doing what ought to be done, precipitately, cannot be called industry : it is only the active state of sloth,

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\* “ He who has the impudence either to exhibit as good, an action undeniably bad, or ascribes a bad motive to another, undeniably good, is at once a false coiner, and a juggler.” (LAVATER's *Aphorisms*.)

17.

It is never safe, or prudent, to give way to first emotions, whatever causes they may proceed from, though it appears necessary to make records of them \*.

These were original thoughts on this subject—I afterwards (obeying the maxim) stated these simple questions.

Must we deliberate when time admits of no interim 'twixt declarations of threats, and their execution? Should we demur, and parley about the *propriety* of relief, whilst death's shadow is playing on the mendicant's face? Ought we, in justice to ourselves, to postpone a proffer'd pleasure that never may return, in compliment to cold caution, when it has no substitute for lost, and innocent fruition?

18.

If violence is the promptest mode of deciding altercations, it is also the worst : amongst the numerous, and potent arguments

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\* “ He submits to be seen through a microscope who  
“ suffers himself to be caught in a fit of passion.”

(LAVATER'S *Aphorisms*.)



that brawney arms possess, not one can strike conviction.

19.

Policy stands centinel over the lips of the worldly. Its vigilance suffers no expression to escape, that could wound their interest! From Nature's unsophisticated children, what is uppermost will out, whether good, or bad, for, or against!—Oft is this genuine trait of sincerity treated as a vice! oft is it punished, scoffed, and rated by stung pride \*!

20.

Retort is a good friend to the insulted; it

\* Chirac, a physician, being called to a lady, heard, as he entered her house, that the stocks were falling; he had bought to a considerable amount, and was so deeply affected by the news, that, whilst feeling his patient's pulse, he could not help repeating perpetually, *Good God! it falls! it sinks! it sinks!*—The lady, alarmed, rang the bell, and cried out to her maids, *Oh, my God! I am dying! Mr. Chirac says my pulse sinks, it sinks!*—*Not at all, Madam,* replied the physician, recovering—*Your pulse beats admirably; you are out of all danger: it is the stocks I mean, by which I am a considerable loser.*

Fragments of Original Letters, deposited in the house of B. W. by Madame Char. El. Bayiere; the widow of Monsieur, brother to Lewis the 14th.

should be sure to act promptly, and pertinently ; give proofs of spirit, without exhibiting any disposition to enter the field.

21.

Apply to *little* people, in the season of distress, they instantly become *great* ; they are surprized at their own importance !

22.

Why are we excluded from praising a wife ? Is it vanity, or your friend's concupiscence, that prevents it ? Wives, indeed, never praise their husbands face to face ;—though in that situation, they often flatter, and cajole them.

23.

Of the political rights, consent stands foremost : it implies both personal consequence, and responsibility.

24.

In Fame's temple there is always a niche to be found for rich dunces, importunate scoundrels, or successful butchers of the human race.

25.

When circumstances change suddenly, the difference between entering, and retiring, is

wonderful. Opinion, in this case, is only the reflected state of your circumstances \*.

26.

Let hosts allow their guest to drink *what* they like, and there is a probability they may like *what* they drink †.

27.

How are children to ascertain the period when truth becomes necessary, if they are not under the necessity of speaking it always?—The first lessons of a Persian were, to manage a horse, to use the bow dexterously, and to adhere to truth! In our seminaries, youth is taught fiction in a foreign language!

28.

What address, or prepossession bespeaks, knowledge secures. Lord Bacon has declared, “ that a pleasing figure is a perpetual letter

\* “ The presence of him is oppressive whose going away makes those he leaves easy; and he whose presence was oppressive, was either *good* in *bad*, or *bad* in *good* company.” (LAVATER’S *Aphorisms*.)

† “ You enjoy with wisdom, or with folly, as the gratification of your appetites, capacitates, or unnerves your powers.” (LAVATER’S *Aphorisms*.)

of recommendation"—many are content to see, not to *weigh* objects \*!

29.

If industry *is* no more than habit, it is, at least, an excellent one. "If you ask me which is the real hereditary sin of human nature, do you imagine I shall answer pride, or luxury, or ambition, or egotism? No; I shall say, indolence. Who conquers indolence will conquer all the rest." Indeed all good principles must stagnate without mental activity \*.

30.

With handsome legs many harlots, and beggars, jump into good stockings:—'tis seldom that they fit well.

31.

A frothy jest sinks to the bottom of a weak heart: a naked truth cannot get half as far †.

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\* According to Aristotle, the Ethiopians, and Indians, suffered the beauty, and stature of their kings, and magistrates, to determine their choice of them.

\* LAVATER.

† Caius Cæsar Caligula burnt alive, in 'the middle of the amphitheatre, the writer of a farce, because it contained a short jocular sentence, with a double meaning.



32.

Delicacy increases, or decreases, in a direct ratio with affluence, or poverty, squeamish affectation, or rough hardihood.

33.

After having studied yourself accurately, you have a diagram to account for the tortuous hypocrisy and capricious humours of all you meet \*.

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\* “ Each heart is a world of nations, classes, and individuals ; full of friendships, enmities, indifferences ; full of being, and decay, of life, and death : the past, the present, and the future ; the springs of health, and engines of de cease : here joy, and grief, hope, and fear, love, and hate, fluctuate, and toss the sullen and the gay, the hero, and the coward, the giant, the dwarf, deformity, and beauty, on ever-restless waves. You find all *within* yourself, that you find *without* : the numbers, and characters of your friends, bear an exact resemblance to your external ones ; and your internal enemies are just as many, as inveterate, as irreconcilable, as those without. The world that surrounds you is the magic glass of the world, and of its forms within you : the brighter you are yourself, so much brighter are your friends ; so much more polluted your enemies. Be assured, then, that to know yourself perfectly, you have only to set down a true statement of those who ever loved, or hated you.”

(LAVATER'S *Aphorisms*.)

34.

The badness of the times (as the vulgar phrase expresses a scene of distress), frequently depends more on those who govern the ship, than the weather.

35.

When the spirit of intellect purifies the grossness of sensuality, the table furnishes a cheering recruit for nature, and the feast is exquisitely gratifying, and fit for a rationalist.

36.

Our sojourn on this globe is like unto a long infancy—we are most of us *en lisiere*: we cannot go alone!

37.

What cruelty there is in accusing the soft sex of loquacity; 'tis but little they say:—nor should this little be objected to: much more is often times comprehended in their little, than is apprehended.

38.

Political systems, of every denomination, will stand as long as they possess the exclusive power of punishing: punishment is the key-stone that keeps the fabric together.

39.

We have many medicines, and few cures, and many cures without medicines.

40.

Coquettes are creatures, who unite pride with cruelty, and apparent artlessness with the profoundest cunning: not one of their admirers will give testimony to this character of them !

41.

Those who have long claimed your attention, ultimately gain your confidence: thus has Solomon written, " There is that speaketh like the piercings of a sword, but the tongue of the wise is health."

42.

Prosperity reconciles the most obdurate; so does the merit we cannot subdue \*.

43.

The habit of controuling is the first we aspire to; the last we renounce: dominion is the universal passion !

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\* The once rebellious Americans, are now our good friends; we court their alliance; we applaud the very principles we contested.

44.

Influenced by inscrutable motions, we appear to act contrary to reason, or our own advantage ; many are the feints made to conceal from observers the secrecy of intent.

45.

Hospitals, and prisons, resemble mansions of cruelty, and disease, more than edifices appropriated to amendment of health, or morals.

46.

On as slight a pivot as opinion, the political, and the moral universe move round. Yet, what is this *opinion* \* ?

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\* “ La plupart des coutumes, et des opinions sont  
 “ telles, que si l'on cessoit de les insinuer dans les cer-  
 “ vaux encores tendres des enfants jusqu'à ce que la ge-  
 “ neration, qui vit aujourd'hui sur la terre, fut entière-  
 “ ment éteinte (en sort que la fil de prevention se trouvat  
 “ coupé, et interrompée, ces mêmes opinions qui sont si  
 “ fortment appuyées sur les prejuges, ces coutumes qui sont  
 “ si puissamment établies sur la prévention, perdroient  
 “ tous les avantage qui leur font donner le préférence.”

(*Traité de l'Opinion.*)

“ Opinion is, when the assent of the understanding is  
 “ so far gained by evidence of probability, that it rather  
 “ inclines to one persuasion than to another, yet not al-



47.

Never believe that rank necessarily includes superiority, whilst there is a single scoundrel near the throne ; or that the multitude are without dignity, whilst a solitary individual is to be found who proudly worships at Reason's shrine.

48.

Those who like home best have good reasons for the preference ; and a curse to the mischief-maker, whose practice it is to destroy domal compacts. Where Hymen *is* propitious, happy, in reality, must be his votaries.

49.

The most venomous conceal their poison, and never, 'till occasion calls, is the sage discover'd, or the sinews of the strong man bar'd to view : so deep lies good, or evil.

50.

A complete hypocrite is a good resemblance of complete honesty \*.

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" together without a mixture of uncertainty and doubting."

HALE.

\* " Who writes as he speaks, speaks as he writes, looks as he speaks, and writes—is honest."

(LAVATER'S *Aphorisms*.)

51.

There is, (and instances of the fact are not uncommon,) as essential a difference 'twixt the works of the same author, and actions of the same person, as 'twixt those of distinct characters, and distinct writers.

52.

Patriotism, and the love of our country, appear to be as essentially various; as selfishness and generosity.

53.

The vulgar tumult of manual applause, the shouts of furious mobs, are instances of approbation that gratify vulgar minds: like beggars with their pouch, any hand is welcome that contributes.

54.

Simplicity of appearance does not exclude profoundness of intellect, or great experience: nor does age always exclude them\*.

55.

That man who disclaims pride, proclaims it aloud; the wise do as much, and glory in

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\* Copiousness and simplicity, variety and unity, constitute real greatness of character."

(LAVATER'S *Aphorisms*.)

it: aye, even the humble are proud of their humility, and the proud, of being humble.

56.

Much conceit, and cunning, lurk under a question, an answer, a sneer, or advice \*.

57.

Suffer without repining, or repine without suffering. "He will do great things who can avert his words and thoughts from irremediable evils."

58.

Better to be a coward before, than after a deed—better still, to be no coward, either before, or after.

59.

'Till that period arrives when justice changes its nature, atonement for injuries cannot be disgraceful; but honourable †.

\* A timid cockney enquires about the disposition of the horse he is prepar'd to mount. "O sir," replies the ostler, "the beast has a rare temper." "Does he go well?" "Aye, he's a nice one for going, though 'tis not very easy to say which way he'll go." "What faults has he?" "None, worth speaking of."

† "He who has genius and eloquence sufficient either to cover, or to excuse his errors, yet extenuates not, but rather accuses himself, and unequivocally con-

60.

Who is there that sees the thoughts of the most religious of mortals, the bravest, or chastest? There wants a window for the mind, not the heart, good philosopher.

61.

So much are plain citizens accusom'd to titles, that they forget the real name of those they address, is fool.

62.

If women have light heads, (which may be doubted,) they have lighter heels;—of this many are assur'd.

63.

Ye guardians of the poor, ye protectors of the fatherless, are not regard and preservation, hackney'd, specious pretexts for their ruin? A veil you must have for iniquity, and this is it\*.

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“ fesses guilt, approaches the circle of immortals, whom  
“ human language has dignified with the appellation of  
“ gods and saints.” (LAVATER'S *Aphorisms*.)

\* Like to that Spaniard, who strangling Don Carlos, by order of his father, said to him—“ Calla, calla, Senor Dom Carlos, todo loque se haze, es por su ben.” *i. e.* “ Comfort yourself, Don Carlos, all this is for your good.”



64.

The necessitous often give gold for their brass :—and receive brass for their gold.

65.

Optimism arises either from a stagnation of intellect, or insuperable indolence. Who, saving the optimist, will indiscriminately approve of the good, and the evil, pain, and pleasure—life, or death ?

66.

That identical crevice which despotism leaves open is the portal of liberty.

67.

Advise with friends, consult with physicians ; but be your own doctor, and adviser. Well has King Charles expressed himself on this subject. “ I am not so confident of  
“ my own sufficiency as not willingly to ad-  
“ mit the counsel of others ; but yet I am not  
“ so diffident of myself as brutishly to sub-  
“ mit to any man’s dictates \*.”

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\* “ Advice is seldom well received, well intended, or  
“ productive of any good : it is seldom well received, be-  
“ cause it implies a superiority of judgment in the giver ;  
“ and it is seldom intended for any other end than to  
“ shew it : it is seldom of any service to the giver, be-

68.

Knaves are forc'd to pawn their honour—  
the honourable can live on their credit.

69.

There is as much vulgarity, and inconsistency, in the *musk'd*, as in the *greasy* mob ;  
and much more insolence \*.

70.

'Tis easy to make room if you are so inclin'd ; but a churl stands at the door of selfishness.

71.

Novels do not *force* their fair readers to sin, they only instruct them *how* to sin ; the consequences of which are fully detailed, and not in a way calculated to seduce any but

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“ cause it more frequently makes him an enemy than a  
“ friend ; and as seldom to the receiver, because, if he is  
“ not wise enough to act properly without it, he will  
“ scarcely be wise enough to distinguish that which is  
“ good.”

\* “ But hear their raptures o'er some specious rhyme,  
“ Dubb'd by the musk'd, and greasy mob-sublime.”

(ARMSTRONG'S *Taste*.)

weak minds: few of their heroines are happily dispos'd of \*.

72.

When wagers exclude brutal animosity, and promote investigation, they terminate differences advantageously for both parties.

73.

'Tis possible to grow so familiar with our failings that their fabrication is entirely for-

\* 'Tis probable that of all the causes that have injur'd the health of women, the principal has been the prodigious multiplication of romances within the last century. From the cradle to the most advanced age, they read them with an eagerness, which keeps them almost without motion, and without sleep. A young girl, instead of running about, and playing, reads—perpetually reads; and at twenty becomes full of vapours, instead of being qualified for the duties of a good wife, or nurse. These causes, which influence the physical, equally influence the moral man. I have known persons of both sexes, whose constitutions would have been robust, weakened gradually by the too strong impressions of impassioned writings. The most tender romances hinder marriages, instead of promoting them. A woman, while her heart is warmed by the languor of love, does not seek a husband: a hero must lay his laurels at her feet. The fire of love does not warm her heart, it only inflames her imagination. (TISSOT.)

got; then the liar believes his own fiction ;—  
the parasite his own praise \*.

74.

Good flatterers have few outstanding debts:  
neither will those who are prais'd, take up  
the praise on credit.

75.

Genius has seldom much constancy, or  
have shewy abilities much profundity—the  
plodder has the greatest constancy †.

76.

He who acts uniformly virtuous, and with-  
out deductions for the treachery of mankind,  
as morality now stands, should be brought in  
guilty of an honourable error.

\* *Epitaphe d'un Hypocrite.*

“ Ci git, dont le zèle feint

“ Lui tenant lieu de mérite,

“ Cru être devenu Saint

“ A farce d'être hypocrite.”

† “ One science will only one genius fit;

“ So vast is art, so narrow human wit.”

POPE.

“ Who in the same given time can produce more than  
“ many others, has *vigour*; who can produce more, and  
“ better, has *talents*; who can produce what none else  
“ can, has *genius*.” (LAVATER'S *Aphorisms*.)



77.

Take care to give all the relief, or information that is required of you—do as much as this for your own sake; and bestow to the full of what is *wanted*, for the sake of those who deserve it.

78.

Here is a paradox. Human beings are subject to justice; they are not the subjects of its executors: man is not justice; yet man has the power of controuling.

79.

'Tis as dastardly to triumph over the uninformed, or the wicked, as over the weak, or defenceless \*.

80.

Shoot home, then your praise, or censure, will reach the ears of its object, and you may depend upon being complimented for your discernment, or denounced for your stupidity.

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“ \* *Ignorantia juris non excusat.*

“ Who without call, or office, industriously recalls the remembrance of past errors to confound him who has repented of them, is a villain.”

(LAVATER's *Aphorisms.*)

81.

We injure without hatred when exceptions are taken up on credit, which is frequently done to the disadvantage of enemies, foreigners, neutrals, and inferiors.

82.

“ Who has done certain things *once*, may “ be expected to repeat them a thousand “ times.” I say—who has done certain things *once*, has done them a thousand times.

83.

Our interest, it appears, must not at all times be insisted upon if we wish to secure, or augment it. Fenelon asserts—“ The true “ way to gain much, is never to desire to “ gain too much, and to know when, and “ how to lose.”

84.

Excessive sensibility is the foppery of modern refinement: the punishment accompanies folly, and the excuse is joined to the error \*.

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\* Somewhere I have seen an Ode to Sensibility that begins thus :

“ Offspring of the manly mind,  
“ And female tenderness combin'd ;

85.

All the merit is in playing the game; the chances are all settled before the dice are thrown.

86.

In spite of the injunction "*Et neminem oportet esse sapientiore legibus,*" and the various checks that truth may receive, yet it will advance \*.

87.

Where there is wisdom there will be good temper, calmness, and cheerfulness †.

" If e'er I bow'd beneath thy sway,  
 " Or felt thy animating ray,  
 " Still thy true votary let me be,  
 " Angelic Sensibility !"

\* Galileo was condemned by the inquisition for having asserted that the earth moved round the sun. " *Però si muove,*" said the philosopher.

† " Where true wisdom is, there surely is repose of mind, patience, dignity, delicacy. Wisdom without these is dark light, heavy ease, sonorous silence."

The mode of wording the last part of the Aphorism, Lavater appears to have borrowed from Shakspeare—

" Love, heavy lightness, serious vanity, &c."

ROMEO and JULIET.

Indeed, who reads the *Avonian* without borrowing from him ?

88.

Many fortunes are made by the poor ; and the poor make many fortunes by the rich : the difference is in the manner of making them.

89.

Such as yield to circumstances appear, to superficial observers, to want dignity, consistency, and integrity \*.

90.

Those who weep after guilty conduct send forth their showers at the conclusion of a dry harvest.

91.

The pleasures of sin, with the reputation of saintship, is the prude's motto.

\* " What is man ? A congregation  
 " Of disagreeing things ; his place of birth  
 " A confused crowd of fighting elements ;  
 " To nothing fix'd, but to eternal change :  
 " They would lose all their natures should they fix."

(*From an old play, by CROWNE.*)

" He who acts most consequentially is the most  
 " friendly, and the most worthy of friendship ; the more  
 " inconsequential the less fit for any of its duties. In  
 " this I know I have said something common ; but it  
 " will be very uncommon if I have made you attentive  
 " to it."

(*LAVATER'S Aphorisms.*)



92.

Bear the yoke as long as you are forced, and you will have borne it long enough.

93.

The puerile ambition of doing things quickly is the parent of impropriety, and error; nothing is then well done, and many things are neglected \*.

94.

To exist, 'tis necessary to subsist!—A truism not much attended to! Our exertions are required by society; as for the means of supporting life, for that you must depend on the bounty of chance.

95.

Every thing may be bought, where there is nothing so good but it may be sold †.

96.

If this observation has experience for its

\* “ Who seizes too rapidly drops as hastily.”

“ Who grasps firmly can hold safe, and keep long.”

(LAVATER'S *Aphorisms*.)

† “ Him, whom opposition, and adversity, have left little, fortune, and applause, will make great. Inquire after the sufferings of great men, and you will know why they are great.”

(LAVATER'S *Aphorisms*.)

groundwork, *that the public seldom forgive twice*, how well prepared should that vessel be which puts to sea on so merciless, so unrelenting an ocean.

97.

Every wither'd crone pretends to prescience ; their prognostications, however, are seldom numbered out before the event has taken place \*.

98.

A man that is rich, may be any thing besides, without decreasing his reputation : a man that is poor, may be every thing besides, without encreasing his reputation.

99.

There is nothing so apodictical that the vanity of scholarship, opiniatrety, or ignorance, will not contradict ; but “ the wrangler, “ the puzzler, the word-hunter, are incapable “ of great thoughts, or actions †.”

\* John Damier observes, that nothing is more natural, or usual, for people, in their imagination, to make what they see bear some resemblance to their own personal circumstances.

† “ Examine carefully whether a man is fonder of “ exceptions than of rules ; as he makes use of excep-

100.

Craft cannot prevent adultery : confidence encourages it. What security, then, is there for the wedded ? None ;—unless they have contrived to generate a mutuality of affection that defies rivalry.

101.

This shall be your creed, says the catholic church, therefore investigation is useless. Of

“ tions he is sagacious—as he applies them against the  
 “ rule he is wrong-headed. I heard, in one day, a man  
 “ who thought himself wise, produce thrice, as rules,  
 “ the strangest half-proved exceptions against millions  
 “ of demonstrated contrary examples ; and thus obtained  
 “ the most intuitive idea of the sophist’s character.

“ Of all human forms and characters none is less im-  
 “ provable, none more intolerable, and oppressive, than  
 “ the race of sophists. They are intolerable against all  
 “ nature, against all that is called general demonstrated  
 “ truth ; they attempt to demolish the most solid and  
 “ magnificent fabrick with a grain of sand picked from  
 “ off it’s stones. Such knaves, whom to tolerate, ex-  
 “ ceeds almost the bounds of human toleration, avoid  
 “ like serpents !—If you once engage with them there is  
 “ no end of wrangling.

“ A sneer, and the helpless misery of better hearts,  
 “ are their only aim, and their highest enjoyment.”

(LAVATER’S *Aphorisms*.)

late it has become a maxim, to suspect all judgments that are not open to revision.

102.

It concerns us materially that our neighbours should be as wise as ourselves.

103.

When the sacred necessity there is existing, to perform for our own advantage, all social duties, is made fully apparent, the word *favour* will soon become obsolete.

104.

Think not of *doing as you like*;—the expression characterizes the head-strong; the unjust. Do as you ought to do!—'tis a golden precept; Pythagoras has not a richer.

105.

When *certain* persons are resolv'd to praise, or censure, they will make occasions rather than forego their intent; truth, or personal reputation, cannot impede them.

106.

Turn your back on prudence, in order to face danger, and the most powerful enemy you have is left behind.

107.

Instantly that the conscientious perceive



their errors they amend them; when the crimes of the less inform'd are detected, *they* should be amended.

108.

Pictures for the mind should be found in every volume—nay, in almost every page: the present age is satisfied to please the eye alone\*.

109.

Let those who can't prove to the contrary, confess, that the vices of such who are condemn'd, and set apart from the mass of society, appear like instances of justifiable revenge; and the devices of all the necessitous, like lawful retaliation on their speculators.

110.

The son of traffic may be richer for the past; the child of science is better for it.

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\* Cawthorne, the bookseller, would not treat with Henry for the purchase of a history of the islands of Guernsey and Jersey, *because* he had no views to accompany it.—“Nay, sir,” said he, “I have recently refused from a Scotch author as well written a book as ever I read, and for the same reason: the public *prefer* books with pictures in them!!!”

111.

Violent ambition admits of no copartnership ; or avarice of friendship.

112.

Reason is the best leader for all sects : it would ultimately lead to the closest union, and sects would be no more.

113.

To die, or to live, requires little courage ; the inhabitant of the forest can do both. To die, or to live, becomingly, requires much fortitude. *Great let me call* the human being who can do either ! let it be remember'd, that the one is a consequence of the other \*.

114.

If an artist sends the result of his studies modestly forth, pity, do not insult him, if it falls short of your unconscious expectations : 'tis impossible to be judge and artist too † !

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\* " The poorest gladiator, says Cicero, dies before us without a groan, or exhibiting the slightest proofs of weakness."

(*Vide The Revenge, by Dr. YOUNG.*)

† " Who (to speak with Shakspeare) lets slip the dogs on modest, defenceless merit, and bursts out into

115.

Accomplishments that are worth attaining, are not easily attained—what every plebeian can do, no one values; *'tis common*—an irrevocable, and a final sentence in the region of fashion\*.

116.

Prosperity frequently destroys, or forgets, the very means by which it emerg'd from poverty, and which appear essential to its continuance.

117.

In morals, or the arts, if persons, or things, are not distinct in their individualities, if they have no *character*, they come to us worse than with no recommendation.

118.

Of two disputants, he is unquestionably in

“ a loud insulting laugh, when pale timid innocence trembles ;—him avoid,—avoid his specious calmness, the harbinger of storms ; avoid his flattery, it will soon turn to the lion's roar, and the howl of wolves.”

(LAVATER'S *Aphorisms*.)

\* “ Do you think him a common man, who can make what is common exquisite ?”

(LAVATER'S *Aphorisms*.)

the wrong whose choler rises ;—at least, for giving way to passion \*.

119.

Age from affectation refuses to continue, or countenance, those habits in which youth delights, and reason sanctifies. Gravity, by the senescent, may be carried to extremes, as well as levity, by the juvenile †.

120.

Those who are similarly, or dissimilarly situated, cannot disagree, or agree, in their thoughts.—Could we be assimilated to each other in all respects, would it contribute to our felicity ‡ ?

\* “ The strong, or weak side of a man can never be known, so soon as when you see him engaged in dispute with a weak, or malicious wrangler.”

(LAVATER'S *Aphorisms*.)

† “ All affectation is the vain, and ridiculous attempt of poverty to appear rich.”

(LAVATER'S *Aphorisms*.)

‡ “ Two men view a picture ; they never see it from the same point of view, and, therefore, strictly speaking, never see the same picture.”

“ If they sit down to hear a lecture, they never sit down with the same degree of attention, seriousness, or good humour ; the previous state of the mind is



121.

Be careful to set, or follow, good examples; both of these are in your power; indeed, by doing one of the two, the second is included.

122.

Though you have acted with integrity, and circumspection, yet be solicitous about the consequences: care keeps the moralist continually awake.

123.

Put only this restriction on your pleasures, be cautious that they hurt no creature that has life.

124.

Very modest folks will lie very confidently, and unblushingly, though they tremble, and blush to declare the truth.

125.

When silence is the trick of villainy it operates as fatally as slander, or reproach.

126.

Agreeable faults are more frequently tolerated, and more profitable, than austere virtues.

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"different, and therefore the impression received cannot be the same."

(*Political Justice.*)

127.

Inasmuch as there is no safety, it behoves us to be vigilant, and take daily lessons from fortitude, that we may be provided against the fire-darts of fortune. The Arabians are of opinion, " That the habitation of danger is " on the borders of security, and that a man " never runs greater hazards than when he " least fears them."

128.

'Tis difficult to praise, or censure, without the semblance of flattery, or malice; yet respect for merit is the converse of adulation, and 'tis possible that blame may be unting'd by acrimony \*.

129.

If between conscience, and guilt, there are many compromises, 'twixt crime, and punishment, there are also many chances.

130.

Is not the insolvent debtor as unfortunate,

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\* " He is a great, and self-pois'd character, whom " praise unnerves not; he is a greater one who supports " unjust censure; the greater is he, who, with acknow- " ledg'd powers, represses his own, and even turns to " use undeserv'd censure." (LAVATER'S *Aphorisms*.)

as the creditor who cannot obtain payment?  
Severe frequently is the fate of them  
both ! \*—

131.

Of the establish'd injustices under which  
women labour, the severest is her treatment  
after criminal love. Antoninus, (the Empe-  
ror), said, "'Tis unjust that the man should  
demand that chastity from his wife, which  
he himself will not observe towards her ;  
it is as if a man should persuade his wife  
to fight against enemies that conquer'd  
him."

132.

A formal demeanour stands between pride,  
and ignorance, as a fulsome compliment, does  
'twixt nonsense, and insult †.

\* " The creditor, whose appearance gladdens the heart  
of a debtor, may hold his head in sunbeams, and his  
foot on storms."

" If you mean to escape your creditor, or enemy,  
avoid him not." (LAVATER'S *Aphorisms*.)

† " Receive no satisfaction for premeditated imperti-  
nence ! forget it, forgive it ; but keep him inexorably  
at a distance who offer'd it."

(LAVATER'S *Aphorisms*.)

133.

Where there is too much anxiety requir'd to keep a treasure, *there* is possession a curse.

134.

A wise fool will undertake any thing you desire ; when call'd upon to act, he is bewilderd, and puzzled how to set about any thing that is necessary to be executed.

135.

Those who can be happy by themselves indubitably possess the *wherewith* to felicitate others, to a certain degree ; if it be not so, the *solitaire* should remember that virtue is only practical excellence \*.

\* That the temper, the sentiments, the morality of  
 “ men, is influenced by the example, and disposition of  
 “ those they converse with, is a reflection which has long  
 “ since pass'd into proverbs, and been rank'd among the  
 “ standing maxims of human wisdom.”

(ROGER'S *Sermons*.)

“ Think not, Sultan, that in the sequester'd vale alone  
 “ dwells Virtue, and her sweet companion with extensive  
 “ eye, mild, affable Benevolence ! No—the first great  
 “ gift we can bestow on others is a good example.”

(*Tales of the Genii*, by Sir CHARLES MORRELL.)



136.

Drunkards, of all the candidates that fashion makes mad, are the most insipid—tasteless ; they do not taste even their wine, and who can relish their company ?

137.

We are all of us deceiv'd at times, and those who do not know as much, are the most deceiv'd.

138.

The midnight pillow is the scite where the wretch castigates, and where the disciple of probity, consoles himself.

139.

Even the lacquey of your patron may determine your fortune ; when your fortunes are subject to one, they are subject to all !

140.

Though personal decoration is not necessary for existence, 'tis eminently requisite for our subsistence: dress, if you would give your talents fair play.

141.

When a nameless person is the avow'd hero of a tale, 'tis fair to conclude that the narrator alludes to himself, if there is any

specific object in view that he means to compliment.

142.

Prodigals, fools, and runaways, are joyful accessories to their own ruin.

143.

Infamy belongs to those who provide the cuckold with horns; it may, therefore, belong to those who wear them.

144.

Good breeding often conceals the deadliest aversion; vulgar hatred generally goes bare-fac'd \*.

145.

Neither quantity, or quality, determines; so there may be enough in a little.

146.

The smiles of the affable are beams from the sun of the mind, and the tears of the sym-

\* “ The most stormy ebullitions of passion, from  
“ blasphemy to murder, are less terrific than one single  
“ act of cool villainy: still *rabies* is more dangerous than  
“ the paroxisms of a fever. Fear the boisterous savage  
“ of passion less than the sedately grinning villain.”

(LAVATER'S *Aphorisms*.)

pathetic, sacred drops issuing from the well of life.

147.

It be may rude to dictate, but 'tis certainly friendly to advise, if there is no egotism mixt with it; 'tis the nature of the case that we want to have explain'd, not the personal feelings of the stander-by.

148.

The result of precaution is, from its nature, precarious.

149.

Grief softens the mind, 'tis said, therefore, widows, with wet cheeks, may be easily won; as for the crocodile drops they weep, they are no more than signals for solicitation \*.

150.

We are both mortal, and immortal, when we are no more !

151.

'Tis easier to act with integrity in poverty, than in affluence, though, 'tis more painful.

152.

Those who repent unseen have trans-

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\* Amongst the Patagonians 'tis customary for the wives of the deceas'd to black their faces for one year.

gress'd reluctantly, but " the worst of all  
" knaves are those who can mimic their for-  
" mer honesty."

153.

How happens it that those legal codes which are compos'd of abstract, or general propositions, are, nevertheless, applied to particular, and positive facts? Should the law be made for the offence, or the offence for the law?

154.

If the parent's reputation cannot atone for their children's deficiency, should their infamy be allowed to attach?—should their calamities be perpetuated?—Multitudes fatten on the credit of their forefathers! Numerous are the descendants who suffer from their principles, or profligacy.

155.

Under the banners of patriotism revolutionists, or reformers, have enlisted for their own advancement; yet these very reformers, in their cry for reformation, always *forget* themselves\*.

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\* Luther, an Augustin Monk, exclaim'd against the Romish church because the exclusive privilege of selling indulgence was not confin'd to his order.



156.

Lend unsparingly to virtue; 'tis for the benefit of yourself, of the virtuous, of all mankind—ultimately the loan must turn to good account.

157.

Whilst under the necessity of enduring either, which is the sharpest curse—To be hated by those we love, or to be lov'd by those we hate?—

158.

Should you escape censure, attribute the exemption to chance, not to merit, or you will expose yourself to the very stigma you have providentially, and singularly, escap'd.

159.

Even content does not exclude hope. Content is only a comparative state of rest from desire; a state oftener spoken of than felt: content is the dullest part of happiness.

Had the Dominicans enjoy'd no share of this spiritual licence to swindle, 'tis more than probable that the reformation, in religion, would not have taken place. "He who reforms himself, has done more toward reforming the public than a croud of noisy impotent patriots."

(LAVATER'S *Aphorisms*.)

160.

Injuries from strangers are often forgiven ; from friends they are seldom, even forgot. It appears then, that where we profess the greatest regard, there we exercise the greatest cruelty \*.

161.

A lively coxcomb, a pageant, or a new dress, will put the most morose of her sex into *tolerable* good humour, if not into high spirits.

162.

Utility is the only test of excellence. To be useful is to be honourable.

163.

They say wit is scarce, 'tis oftener met with than honesty ; yet 'tis difficult to pick up a companion high, or low, who does not pretend to both : gentlemen think honesty, honour, and wit, are part of their birth-right !—

164.

Pay extreme attention to the fav'rites, and

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\* “ He who forgives a trespass of sentiment to a friend  
“ is as unworthy of friendship as that friend.”

(LAVATER'S *Aphorisms*.)

even the parasites, of those you expect to be serv'd by ; no matter whether they are dogs, monkeys, or female dolls. There is a *routine* for all who solicit !—if you find your spirit revolt, or flag, retire with the dignified air of one who knows his value, and will not tarnish it \*.

165.

“ As reason and speech are sufficient to  
“ regulate the jarring interests of the world†”  
—all coercion must be unnecessary.—Oh, Roman, how few are there join in thy creed !

166.

We often sport, and wanton, with the feelings of our brethren, on the vile presumption that their integrity, sensibility, or intellect, is base, like their appearance ! 'Tis natural for those who are aware that their own exterior

\* *Vide* Quintus Curtius for the conduct of the eunuch Bagoas.—

“ Say what you please of your humanity, no wise man  
“ will believe a syllable while *I*, and *mine*, are the two  
“ only gates at which you sally forth, and enter ; and  
“ through which alone all must pass who seek admittance.”

(LAVATER'S *Aphorisms*.)

† Those words are taken from Cicero.

is more valuable than their interior, to judge that the heart of the poor must be of still less worth than his ragged covering\*.

167.

The proud, and the wise, are restless under the ban of censure—if 'tis just, or degrading.

168.

Comparison often consoles, flatters, and debases; in the first, and second case we are the comparers; in the third, our *good friends* make the comparison.

169.

When the first opportunity is irretrievable, contrive to make double advantage of the second.

170.

Suffer no mortal to think worse of you

\* Upon the assumption of Sextus the fifth, the king of Spain sent the high constable of Castile to congratulate his holiness. The pope took him gently by the chin, and ask'd, if the dominions of his master were so thin of subjects that he could not find an ambassador with a beard somewhat longer than his?

The constable answer'd—If the king had been aware that merit consisted in a great beard, he would have sent a ram-goat for his ambassador!



than you do of yourself! or, if you choose, let this be your rule; allow no creature to think better of you, than you have reason to think of yourself\*.

171.

Though tears, and smiles, are often false signs, they often move, and please; but “those whom smiles, and tears, make equally lovely, all hearts may court.”

172.

Misanthropists draw their chief consolation from the very qualities that disgrace them.

173.

The aspirations of ambition never cease. After Alexander had monarchis'd the globe, he aspir'd to celestial honours.

174.

Plentiful tables make even knaves popular; their credit, indeed, evaporates with that of the viands, and wines.

175.

Morality, and religion are as distinct as sky,

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\* “Who makes too much, or too little, of himself, has a false measure for every thing.”

(LAVATER'S *Aphorisms*.)

and earth ; yet the Christian code appears to be principally supported by the excellent system of ethics it contains\*.

177.

Report is a quick traveller ; but an unsafe guide.

178.

Warriors stride over fields of desolation, and stalk amidst ruins, when they wish to collect their honorary trophies.

179.

To little minds, those productions are highly agreeable that entertain, without reducing them to the necessity of thinking.

180.

The failings of the beautiful obtain more indulgence than the unmerited afflictions of the poor, or deserving †.

\* Alexander Severus allow'd Christianity out of love to this precept ; " Do not that to another which thou would'st not have done to thyself."

Suetonius informs us that in the reign of Nero, " The Christians were severely punish'd ; a sort of people who maintain'd a new, and mischievous usurpation."

† 'Tis treason to say the same of beauty—"What-ever we do of the ornaments, and arts, with which

181.

There are few mortals so insensible, that their affections cannot be gain'd by mildness; their confidence by sincerity; their hatred by scorn, or neglect.

182.

Similar facts committed by different people, are not only attended with different consequences; they are likewise designated by different names.

183.

If 'tis your plan to thrive at any rate—if honesty is an inferior consideration, you must frequently shut your eyes—or look without speculation \*.

184.

Those scrupulous men who question the privileges of their condition, or the honesty

“ pride is wont to set it off; the weakest minds are most  
 “ caught with both, being ever glad to win attention,  
 “ and credit, from small, and slender accidents, through  
 “ disability of purchasing them by better means: in  
 “ truth, beauty has so many charms, one knows not how  
 “ to speak against it.” (STERNE'S *Sermons*.)

\* “ To know men, borrow the ear of the blind, and  
 “ the eye of the deaf.” (LAVATER'S *Aphorisms*.)

of their professions, are, at least, entitled to an attentive hearing.

185.

Fashion has power over more than we apprehend!—not only our garments, it controuls our tastes, prejudices—the cradle that receives the royal infant, and the coffin that encloses the carl.

186.

'Tis as easy to weigh up a ship from the bottom of the deep, as merit that has, through misfortune, sunk: should the attempt even succeed, it will not bear its pristine reputation \*.

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\* “ A rich man beginning to fall is held up by his  
 “ friend, but a poor man being down is thrust away by  
 “ his friends. When a rich man hath fallen, he hath  
 “ many helpers: he speaketh things not to be spoken,  
 “ and yet men justify him: the poor man slipt, and yet  
 “ they rebuked him too; he spoke wisely, and could have  
 “ no place.”

“ When a rich man speaketh every man holdeth his  
 “ tongue, and look; what he saith they extol it to the  
 “ clouds; but if the poor man speak they say, What  
 “ fellow is this? And if he stumble, they will help  
 “ to overthrow him.”

(*Ecclesiasticus.*)



187.

The first place is not, therefore, the most honourable, or the last the most disgraceful, though they are to be made so.

188.

Those who are attack'd may fight, or reply ; the cause is good ; all defensive causes must be good.

189.

*Few speak truth* ; that may be true : fewer dare to hear it spoken : which is the truest ?

190.

If you cannot take the lead, take good care to be follow'd.—“ Not to be the *last* stands “ in some rank of praise.”

191.

Sir, you will never work miracles, if you are content to do no more than is, by *law*, requir'd of you \*.

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\* “ Who can look quietly at nothing will never do any “ thing worthy of imitation.” (LAVATER'S *Aphorisms*.)

Horatio Cocles was bound by no written law to defend the wooden bridge over the Tiber, against a whole army of Tuscans, nor was there any law in Rome against adultery, when the younger Tarquin ravished Lucretia ; yet the Romans rewarded the one, and punished the other.

192.

Unless you can command good conditions,  
never hesitate to accept of those the conqueror  
proposes.

193.

If adversity did not periodically diminish  
the vanity of those mushrooms who spring  
up under the cover of darkness, the earth  
would be overrun with their insolence.

194.

Fear, and knavery, never sunder 'till they  
have destroy'd each other.

195.

When a proud man forbids you his pre-  
sence, he awkwardly confers a favour upon  
you.

196.

*Too much, or too little*, leads us into as many  
perplexities as *mine*, and *thine* \*.

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\* *Bernard's Trop, & Rien.*

“ J'aime à trouver, quand il fait froid,  
“ Grand feu dans un petit endroit ;—  
“ Les delicats font grand chère,  
“ Quand on leur sert dans un repas  
“ De grands vins dans de petits verres,  
“ De grands mets dans de petits plats.

Though it may be unsafe, and unprofitable,  
to be a jot more scrupulous than your neigh-

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- " Il resulte de ce langage
- " Qu'il ne faut rien de trop ;
- " Que de sens renferme ce mot !
- " Qu'il est judicieux, & sage !—
- " Trop de repos nous engourdit,
- " Trop de fracas nous étourdit,
- " Trop de froideur est indolence,
- " Trop d'activité turbulence,
- " Trop d'amour trouble raison,
- " Trop de remède est un poisson,
- " Trop de finesse est artifice,
- " Trop de rigueur est dureté,
- " Trop d'économie avarice,
- " Trop d'audace témérité,
- " Trop de bien devient un fardeau,
- " Trop d'honneur est un esclavage,
- " Trop de plaisir nous mene au tombeau,
- " Trop d'esprit nous port dommage,
- " Trop de confiance nous perd,
- " Trop de franchise nous dessert,
- " Trop de bonté devient foiblesse,
- " Trop de fierité devient hauteur,
- " Trop de complaisance bassesse,
- " Trop de politesse fadeur.
- " Ce trop pourroit à le bien prendre,
- " Aisement se changer en bien ;—

bours, yet it may sometimes be more honourable.

198.

Follies are sacred where pride, and authority, are extensive. Power holds its crimes, and absurdities, in more reverence than the rights of its co-citizens, or its own virtues.

199.

The favour refus'd is generally the identical favour that we are solicitous about.—What we do possess, in opinion, can stand in

- " Cela vient faute de s'entendre
- " Le tout souvent depend d'un rien.
- " Un rien est un grand importance,
- " Un rien produit des grands effets;
- " En amour, en guerre, en procès,
- " Un rien fait pencher la balance.
- " Un rien nous pousse auprès des grands,
- " Un rien nous fait aimer des belles,
- " Un rien fait sortir nos talents,
- " Un rien d'erange nos cervelles :—
- " D'un rien de plus, d'un rien de moins,
- " Depend le succès de nos soins :
- " Un rien flatte quand en espère,
- " Un rien trouble quand l'ont craint ;
- " Amour t'on feu ne dure guerre,
- " Un rien l'allume, un rien l'etient."



no state of comparison with what we want to possess.

200.

Never prefer the company where fools, or scoundrels, of any denomination, are welcom'd. " Good company is rare, and shy," but get into it if there is a door to be found, and suffer nothing to deter you from rising to their level. Should you fail—you have still a companion in yourself.

201.

Scholars say, perfection is the *end* of improvement; if 'tis so, happy ought we to be, that perfection is not attainable.

202.

Gallantry is compos'd of much pride, some cruelty, no aversion to, or no apprehension of, danger; a false taste for pleasure, little sincerity, and less love.

203.

Caution is absolutely necessary for those who have neither fortune, or reputation: those who have both cannot repose securely without it.

204.

Virtue will unlock no gates except those of heaven.

205.

Scholars, whose souls are not more open than their understanding, would conceal the names of the authors they have been perusing, if vanity did not make them repeat their sentiments.

206.

Four characters are supremely detestable amongst the herd of insignificants.—The sneerers, and the supercilious; those who disdain to open, or shut, their mouths \*.

207.

If an amour brings no advantage; if all we gain by it, (if it can be call'd gain,) is a fashionable character for gallantry, what is to repay the trouble of it?

208.

Remote possessions are curses which come home to us. “ The enormous, and unwieldly, dimensions of an overgrown em-

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\* “ The frigid smiler, crawling, indiscreet, obtrusive, brazen fac'd, is a scorpion-whip of destiny—avoid him.”

“ Fly him who affects silence.”

“ Volatility of words is carelessness in act; words are the wings of actions.” (LAVATER'S *Aphorisms*.)

“pire form not strength, but extended weakness \*.”

209.

Think how little is lost, not how much the robber gains! Crush all sordid thoughts—then reason, thus:—“Something has been stolen; is it not probable that I can sustain the loss better than the thief could put up with the want of it. But it is a duty I owe society to bring the culprit to condign punishment.”—Words!—

Be silent, unless you wish to blazon forth the imperfections of a system that forc’d its commoners to pilfer! You can forgive a debt, which is no less than a robbery if return is not intended †.

210.

Many of us are sneakingly submissive abroad, who despotize like haughty tyrants at home ‡.

\* Rutherford’s View of Ancient History.

“† Helas, aux cœurs heureux les vertus sont faciles.

(M. DE BELLAY.)

“‡ The most abhorred thing in nature is the face

211.

To acquaintances who use violent language because opinions are maintain'd that they *fancy* are false, or impious : reply—

Friends, happy will it ever make me to enjoy the suffrage of the wise, but 'tis impossible to indulge prejudice at the expence of verity, or renounce that attachment to principle, which can alone obtain for me the notice of the good. We differ in some particulars ; let not this difference cause any separation ; nor let us be vehement : in either situation there is no likelihood of hearing the corrective voice of reason !—

212.

“ As I have dealt with others so deal with me,” is a modest demand, and a bad rule ! 'Tis prudent, however, to fix this as the measure of what we are to receive, because it keeps the mind just by the conjoint operation of hope, and fear.

There is sometimes a comparative excel-

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“ that smiles abroad, and flashes fury when it returns to  
“ the lap of a tender, helpless family.”

(LAVATER'S *Aphorisms*.)



lence that should be added to the account of those who demand protection. Trusts may have been imperfectly discharg'd, yet, compar'd with what preceded, it may be positively meritorious.

When St. Evremond \* went to thank Mazarin for having releas'd him from the Bastille, the Cardinal said—" that he was  
 " persuaded of his innocence, but, in the post  
 " he occupied, they were oblig'd to listen  
 " to so many things, it was very difficult to  
 " distinguish the true from the false."—Now though this excuse is infamous †, yet the

\* See his life by Desmalzeaux.

† " To examine, to discuss, to contradict, to confront, to read the memorials of a man, from whom  
 " nothing is to be expected, who is not present, whom  
 " one is not obliged to listen to, because one does not  
 " see him ; who must be in the wrong, because he is the  
 " weakest ; to weigh his reasons, to balance his objections, and replies.

" Alas ! the impossibility of doing it.—Intrigues—  
 " the court-business—pleasure : one cannot do every  
 " thing—I have not the time. After all he is but a  
 " man ; they are but men,

" O demens ! ita servus homo ? nil fecerit, esto :

" Hoc volo, sic jubeo : stet pro ratione voluntas."

(MIRABEAU.)

conduct of his predecessors in these cases might have been worse, or better. If worse, he is entitled to more, they to less respect in our judgment of their characters.

The man who first introduces practical reform in official situations has an extra claim to deference, on which no negative can be put when thus explain'd, though it must, in the hour of remuneration, be absolutely pass'd over, if this rule, "As I have dealt with others so deal with me," is made absolute.

## 213.

It cannot be because submission is agreeable, that we tolerate authority ; nor can we be so infatuated with the wisdom, or prudence, of any being, that, for his own sake, we entrust him with power : no, obedience is a necessity, we perceive it ; the balance of civil rights could never be adjusted unless some magistrate attended the scales.

The prince has his rights ; so has the peasant ; there is a difference in their proportions, 'tis true, but they are both distinct, both sacred. How happens it that the former frequently encroaches on the latter with impunity, who has more capacity, to enjoy,

than means allow'd him to enjoy, whilst the latter sees the former with more means than he has capacity to enjoy, yet never dreams of encroachment ?

An English \* lawyer states the case thus.  
 “ Here lies a shilling betwixt you, and me ;  
 “ tenpence of this shilling is your's, twopence  
 “ is mine ; by agreement, I am as much  
 “ king of my twopence, as you of your ten-  
 “ pence : if you, therefore, go about to take  
 “ away my twopence, I will defend it ; for  
 “ there you, and I, are both equal—both  
 “ princes.”

214.

If there is no pleasure in retirement, there is very little profit.

215.

Disguise it *as we* please, a rooted antipathy exists against complainants ; yet we indulge our own murmurs—nay, they furnish a delightful theme : seldom we suppose that those we detest are, or have been ill, 'till their demise opens our listless eyes.

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\* John Selden.

216.

No hero—no good fortune!

217.

Our language is always like our manners.

218.

Pedants, and scholars, churchmen, and physicians, abound in silent pride.

219.

The idle never make good flatterers.

220.

To the unit, wise men are the last to put their own knowledge in practice.

221.

The neglect of the great is always excus'd, as long as we continue to think them great.

222.

Show gains, and retains credit.

223.

Impudence is as necessary as the art of self-defence.

224.

Every man is, occasionally, what he ought to be perpetually.

225.

Those who have a title, and a handsome



wife, know the extreme folly of those who envy them.

226.

The favour that must be return'd is a debt.

227.

Take care to be an economist in your prosperity, you need not fear of being one in adversity.

228.

The calls of sensuality are not more dangerous to youth than the beckons of liberty : like as a harlot ensnares him by playing with his weaker passions, so does the extravagance of freedom intoxicate his judgment.

229.

'Tis not more cruel to thwart, than 'tis dangerous to encourage, our venial prejudices \*.

230.

People do not always want what they

\* " Keep your heart from him who begins his acquaintance with you by indirect flattery of your favourite paradox, or foible."

(LAVATER'S *Aphorisms*.)

have, but they are sure to want what they have not.

231.

Every author gives a fresh direction for the study of man ; it cannot be otherwise whilst an essential difference exists in the species. All agree with the Abbé de Bellegarde, that 'tis necessary to know man, and the impossibility of knowing him seems to be unknown to all \*.

232.

Does it require more to satisfy, or dissatisfy us with our coexistents? Swift says “ we have just enough religion to make us hate, but not enough to make us love, one another.”

233.

We are, with difficulty, persuaded of the advantages, or beauties, of any pursuit that is forc'd upon us.

234.

Can you convince the suffering patient

---

\* “ Nous avons intérêt de nous connoître, & de connoître les autres.”

that his agony \* is transitory ! or cause the libertine to think so of his pleasures ; then why this moral parade ?—Because we are enamour'd with our own prating !

235.

Wisdom itself cannot foresee the issue of circumstances, tho' 'tis familiar in the science of probabilities.

236.

Whatever you undertake, be in earnest, whilst you are employ'd ; if you cannot collect the powers of attention—if you cannot bring the understanding to concern itself with one object at a time, be very positive in your assertions, whether they are right, or wrong: this finesse is the substitute of the reality ; the bait, that hooks the vulgar :—the preacher's trap, and the springe of the advocate †.

\* A French philosopher is of opinion, that pleasure is not so coincidental with human nature, as pain is, and that we are too weak to support it long, whilst, on the contrary, we are capable of enduring pain for a length of time.

† “ The fool separates his object from all surrounding ones ; all abstraction is temporary folly.”

(LAVATER'S *Aphorisms*.)

237.

Why do you suppose your brother will attend to your sage exhortations, when you mind them not yourself?

238.

We shall know all in time!—how eager we are to anticipate the hour!—how eager old dotards, and antiquated matrons, are to load the unprepar'd stomach of youth. The scholar too values himself most on his precocious knowledge!

239.

Enjoyment comes before possession, and with possession generally comes disgust: so that we have before we have, and have not when we have: and this I take to be one of the rifest paradoxes that we can meet with.

240.

'Tis not always the strongest mind that delights in the strongest emotions. Sailors, gamesters, and soldiers, languish, generally speaking, if they are in a tranquil state.

241.

Miracles are more extraordinary, and remarkable, for the miraculous effects they have



produc'd in man, than that which they have produc'd in nature.

242.

All we have to do in this terrene theatre, is to learn our part ; repeat it—correct the errors committed in playing it, and then forget it.

243.

What stronger testimony can be given of a weak, narrow mind, than to be content with its own productions. Many make their own works the boundaries of their ambition \*.

244.

We are tax'd heavily for what we possess, whether 'tis fame, or fortune ; and for what we do not possess we pay heavily.

245.

There is generally a good part in our neighbour's character, that we know not of, as well as in our own disposition.

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\* “ Mes vers me coûtent peu”, disoit un mauvais poëte. “ Ils vous coûtent ce qu'ils valent,” lui repondit on.

246.

'Tis neither easy to praise, or censure, those who are extremely virtuous, or vicious; or honourable to praise, or censure, extremely those who are but of moderate morals.

247.

If you are inclin'd to please me—if 'tis your interest so to do—I shall find myself well associated.

248.

Nothing marks the insignificant more than a recital of the good things he has gorg'd; yet many travellers only remember the countries they have pass'd through by the excellencies they have furnished his table with.

249.

Why is it that "the cruelty of the effeminate is more dreadful than that of the hardy? The operation of the same causes that distinguish cowardice from bravery\*.

250.

Shew your money to a banditti, they will

---

\* Lavater also affirms "The obstinacy of the indolent, and weak, is less conquerable than that of the fiery, and bold."—

surround you for the purpose of robbing you. Is it not the same with the man of wealth, and the world?—But here is the curse.—If we secrete our full coffers, we are despis'd as well as assail'd.

251.

Hercules, in the apologue, declares that he is indebted to the persecution of Juno for the fame that his great exploits produc'd. What shall we say of those whose persecution has overwhelm'd us?—The good, or bad, is not in the action; it arises from the consequences of it.

252.

How abundantly we weep over the sufferings of a second person, if the cause of them knocks at our own heart! And how artfully the interest of self is disguised in affected attachment!

253.

In the condition of the Phœnix, the Misanthrope \* may peruse the history of his

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“ O Azamet ! la vertu t'a suivi dans ces deserts, elle  
 “ te console d'avoir perdu les roses d'Hérat, les tur-  
 “ quoises de Nishapour, & les soies de Mezendran;

own unsocial state: but the Misanthrope is, by choice, what this bird is from necessity: he not only avoids the aggregate, but the resembling individual.

254.

How many females sigh for the sex though they surrender to the man! How many men would disregard the sex if it was not for the flattering thought that they are distinguished, and selected from the mass, by the eye of a particular.

255.

For our flesh we are indebted to our parents: spirit, and reputation come from ourselves.

256.

To oblige ingratitude is as insuperable a difficulty, as to fill a sieve with water.

257.

Self-love, and conscience, are often at variance; then the peculator, and prostitute, exclaim—"Yes, I see my error, and repent my

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"mais a-t-elle pu te consoler de vivre seul? Il faut des  
 "compagnons à ceux même qui n'ont point d'ames.  
 "Quelle solitude n'est pas un tombeau?"



“ faults ; though there are worse characters  
“ in the world than mine.”

258.

Flattery will fill, and empty the mouth.

259.

Misers are secure from robbery ; they cannot lose what they do not enjoy. Or, money is not money in the miser's hands..

260.

If we are interested in the arbitration, 'tis affirmed that we shall be partial, I postulate—what sort of a determination will be made by neutrals : by men who are not interested \*. That man is a creature of sufficient capacity, and integrity, to do justice to himself, is, at present, a tribute of praise to his character that will not pass current †.

\* “ He who judges perversely on a clear simple subject,  
“ on which a promiscuous number of impartial people  
“ have judg'd uniformly, proves an obliquity of mind  
“ which takes all weight from his opinion on any other  
“ subject.”

(LAVATER'S *Aphorisms*.)

† “ Assure yourself that he has not the most distant  
“ scent of human nature who weans that he is able to  
“ alter it, or think to obtain that easily of others, which  
“ he can never obtain of himself.”

(LAVATER'S *Aphorisms*.)

261.

When the advantage of the state *alone* is the object of the laws, the citizens will be well dispos'd to obedience.

262.

'Tis not sufficient to possess the desire of doing good, we must also have the power, or our endeavours will be frustrated even by those we wish to serve.

263.

How much is there of what we see, or read, that is worth remembering? yet, what is there that has pass'd from which some profit may not be extracted! Haughty, or inactive—we either pant after a more sublime situation, or do not turn this to good account\*.

264.

The delicacy of woman is always subordinate to her love; unconnected with the passion, she appears to be all delicacy.

Conrade the third, (who was elected em-

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\* A wit who was told of a man who could repeat every word in Montaigne, without expressing any surprise, said—" Well, and I have got the book."

peror in 1738,) besieged Weinsperg, a small town belonging to the Duke of Wurtemberg. The duke, who opposed the election, was with his wife in the town, and sustain'd the siege with such heroic bravery, that the emperor resolv'd to fire it, and put its defenders to the sword; but he allow'd the women to quit it, and carry with them whatever they thought most precious. The dutchess profiting by the offer, took her husband on her shoulders, and all the married women following her example of affection, left Weinsperg in conjugal triumph.

265.

We often see without crediting, and credit without seeing.

266.

To form any tolerable judgment of certain ladies charms, we should be tolerable connoisseurs in the art of painting.

267.

The widowhood of a soldier, or sailor's wife, seldom outlasts the talk of his death; and the widows of other men wed as soon as they can.

268.

The man of probity is always the most surpriz'd at his own defalcation.

269.

Lend a scoundrel your purse if you wish to keep him on the other side of your doors.

270.

Misery is seldom of long duration; the greater it is, the nearer we may expect it approximates to its conclusion.

271.

An excess of prudence, or of zeal, have often destroy'd the best plann'd enterprizes.

272.

The compassion of a rival is, to those who are in love, the most cruel of torments.

273.

Necessity frequently makes us do what reason could not,

274.

The robust always think their strength is valour, and the debility of their antagonist a manifestation of pusillanimity,

275.

Where duels exist, there we may suppose the laws are imperfect, or silent, on the subject of those particular injuries that men of this description complain of having received. How happens this?—How happens it that we have no female duellists?



276.

Those who lose nothing when they lose all, are the most deplorable of mortals.

277.

Scruples lessen our means in all undertakings; hence arises the advantage that villains have in their progress to fortune \*.

278.

Be deaf to the quarrelsome, blind to the scorner, and dumb to those who are mischievously inquisitive.

279.

Few people can give the rein to passion without hurting themselves. Swift says, "If a man makes me keep my distance, the comfort is, he keeps his at the same time."

280.

Those who are forc'd to solicit for assistance, are really to be pitied.

281.

Counsellors there are in abundance; but

\* Danton said, "General Dumourier wants energy; his mind has never risen to the true revolutionary pitch." This opinion arose from the latter's refusing to act in concert with the former, when he had laid down a plan for his conduct in Belgium of a disgraceful nature.

when they are wanted, 'tis most difficult to find them.

282.

The welfare of states will always depend more on those who govern, than on the laws that are laid down to govern by \*.

283.

'Tis easier to ascend to the mountain's summit, than to descend from it.

284.

Political incendiaries can in a night destroy the fabric that has cost ages of labour to build, and what have they to substitute in its stead ; and what a length of time does it require to establish their fav'rite principles.

285.

The nation must be inflicted with a strange disease that takes war as a remedy for it.

286.

That kingdom is curs'd where a hero presides : the exploits of Charles are, to this day,

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\* " Malheureux celui qui s'imagine que rien n'est plus  
 " aisé que de gouverner un état : mais plus malheu-  
 " reux encore est le pays, dont le souverain sent l'import-  
 " tance de ses devoirs, sans avoir la volonté de les rem-  
 " plir."  
 (MOSER.)

remember'd in Sweden ; so is the peaceable reign of their Frederic.

287.

Who would refuse to dispense his smiles, and little attentions, that knows how happy they make those who are the object of them.

288.

To be despis'd, the great must be greatly wicked.

289.

To your neighbour's mode of living you must shew some conformity.

290.

What the Count de Tessin said of a prince is a document for every man : “ Il n'y a pas de science à faire ce qu'on veut, mais c'est le caractère d'un grand prince, de ne vouloir, & de ne faire que ce qu'il doit.”

291.

The love of those who serve us repays the expence of keeping them.

292.

Wives, and daughters, are in the state of Louis the thirteenth, who, as Madame de Motteville said—“ N'ayant pas le courage

“ de s'en oter lui-même, il falloit qu'il  
 “ haît, & qu'il aimât, tout ce qu'alors le  
 “ Cardinal de Richelieu lui ordonnoit d'aimer,  
 “ ou de haïr.”

293.

If the great would provide their meal  
 without pillaging the tables of those who  
 are less powerful than themselves, no eye  
 would scowl at the profusion of their table \*.

294.

To be well serv'd, take care to require no  
 service †.

295.

Though you do not find men so perfect  
 as they might be, take them as they are, or  
 'twill be impossible they should change for  
 the better.

296.

Idleness is worse than ignorance ; it leaves  
 you in the middle of the stream.

\* “ O Rois, si la pompe a pour vous tant de grandes  
 charmes,

“ Qu'elle ne coûte point nos soupirs, & nos larmes.”  
 (G. de Baar.)

† “ Moins un prince a de serviteurs, & mieux il  
 “ est servi.”



We have two classes of proficients, *the clever*, and the *too clever*.

297.

'Twas a wise queen who wrote thus : “ Il  
“ n’y a point de condition, qu’on ne puisse  
“ rendre glorieuse, ou par ce que l’on y fait,  
“ ou par ce que l’on y souffre \*.”—Though  
we often perish amidst this consolatory reflection,  
we require, by nature, something more  
substantial than the compliments our judgment  
passes on our actions.

298.

The best are deceiv’d by the worst.

299.

Examining the state of my circumstances,  
and diving into the expensive causes of their  
derangement, I find the word *no* has been the  
principal cause of my ruin †.

\* See the reflections of Christiana of Sweden.

† Le roi de Navarre ayant reconnu Décour, garçon  
très plaisant, & très vaillant, lui demanda, d’où il  
venoit? à quoi il repondit—*Oui*; & comme il continuoît  
toujours de repondre *oui* hors de propos à toutes les  
questions qu’on lui faisoit, il dit enfin—“ Sire, je dis tou-  
“ jours *oui*, parce que ce qui fait chasser les gens de

300.

When we find fault with those who are plac'd above us we are envious ; when we pull those who are below us to pieces, we are vain. “ Un des plus grands maux de ce  
 “ royaume consiste en ce qu'un chacun  
 “ s'attache plus aux choses à quoi il ne peut  
 “ s'occuper sans faute, qu'à ce qu'il ne peut  
 “ omettre sans crime.—Un soldat parle de  
 “ ce que son capitaine devroit faire ; le ca-  
 “ pitaine des defauts qu'il s'imagine a son  
 “ mestre de camp ; un mestre de camp  
 “ trouve à redire à son général ; le général  
 “ improuve, & blâme la conduite de la cour,  
 “ & nul d'entr'eux n'est dans sa charge, &  
 “ ne pense à s'acquiter des choses à quoi elle  
 “ l'oblige particulièrement\*.”

301.

Poor wine at the table of a rich host is an insult ; urbanity gives a zest to the worst vintage †.

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“ bien d'auprès les rois, c'est pour ne pas proferer ce  
 “ mot d'oui à toutes les demandes qu'ils leur font.”

( *Mémoires d'Agrippa d'Aubigné.* )

\* Testam. Polit. du Card. de Richelieu.

† “ You, who assume protection, and give yourself

302.

Fast for a day, and you may feast for years.  
This rule modern penitents abide by.

303.

Socrates affirms that women in mischief, are wiser than men ; and it may pass for a truth ; we find that the bitterness of confinement makes the captive ingenious.

304.

If huntsmen conceiv'd that the human species were proper objects to gratify their venatorial passion, they might as *easily* find reasons to justify the practice as they can for the destruction of the animals of the field.

305.

What can be drawn from these words of the Psalmist—" Let the high praises of God  
" be in their mouth, and a two-edg'd sword  
" in their hand." A system of compulsion. Believe, and venerate what I believe, or you shall be compell'd so to do.

---

" the air of patronage, know that, unattended by humanity, or delicacy, your obligations are but oppression, and your services affronts !"

(LAVATER'S *Aphorisms*.)

306.

He that is silent when the good qualities of his friend are the theme of conversation, is censured—he that confines his tongue, though he might employ it to descant on his merit, is approv'd by the world; 'tis somewhat strange that we should be debar'd this well-earn'd privilege \*.

307.

Who can be lov'd who hates himself?—Who can love himself who plunges a brother into this self-hatred. Let us consider—  
 “ There is no middle path for him who has  
 “ once been caught in an infamous action;  
 “ he either will be a villain, or a saint; the  
 “ discovery of his crime must rankle, must  
 “ ferment, through life with him; dead to  
 “ honour, and infuriate against society, he  
 “ will either rush from plot to plot, to in-  
 “ discriminate perdition; or, if he yet re-  
 “ tain some moral sense, contrition, and self-

---

\* “ Let me repeat it—He only is great who has the  
 “ habits of greatness; who, after performing what none  
 “ in ten thousand could accomplish, passes on, like Sam-  
 “ son, and tells neither father, or mother, of it.”

(LAVATER'S *Aphorisms*.)



“ abhorrence, may kindle the latent spark  
“ into a blaze of exemplary sanctity.”

308.

We are too much accustomed to judge of things independent of their connections; hence so many crude opinions on things that are in their relative state so obvious, and palpable.

309.

What a slight value we set upon the labours that we do not relish, or the ingenuity we do not understand, unless the controul voice of fashion, or interest, command us to approve, then our admiration is great indeed; and in full proportion to our ignorance, and servility.

310.

There is a fitness of disposition that answers to our own, when we are in a state of friendship, which is contriv'd with as much mechanical exactitude, and precision, as the screw is to its socket.

311.

If a stranger commences his dialogue with *virtue*; if he appears to be vehement, and concludes his rhapsody by a phrase of this

nature—"Thank God, no one can accuse me  
" of any improper conduct." I would then  
advise you to take care of your purse; for  
such a character is not proof against tempta-  
tion—of that be assur'd \*.

312.

The active are likely to commit some in-  
juries; the indolent are sure to do no good.

313.

I cannot agree with the maxim that de-  
clares "false modesty is the most decent of  
all impositions:" for there is nothing that  
makes depravity more hideous.

314.

Those who unite wisdom to honesty, will,  
alas! always have more wisdom than ho-  
nesty.

315.

When we declare that we are convinc'd,  
we are frequently not more than half per-  
suaded: now women are fully persuaded  
frequently before they are half convinc'd.

---

\* "He who believes not in virtue must be vicious;  
all faith is only the reminiscence of the good that once  
" arose, and the omen of the good that may arise within  
" us."  
(LAVATER'S *Aphorisms*.)

316.

It would often puzzle us to account categorically for our fits of anger, or pleasure.

317.

Many youths have been ruin'd by their fortunes; many great souls have been depress'd, and as many poor souls have become great, by the want of fortune.

318.

Indigence lives by the vanity of opulence, but the pride of poverty is death to the grantees of the earth.

319.

A croaker is a living repository of evils.

320.

Comedians are not actors, they are only the imitators of actors.

321.

The deaf are not so unhappy as we are whose organs are perfect; suppose them to be: 'tis true they cannot listen to our vanity; but that cannot be accounted a misfortune.

322.

'Tis easy to oblige a fool, and in return his silence becomes an obligation.

323.

Youth is full of pretensions, and all besides pretend to youth.

324.

Tiberius Gracchus certainly attain'd the height of reputation ; for his virtues were greater than his honours, and his honours as great as they cou'd be \*.

325.

The strength of a man's mind may be seen imperfectly in his words, but 'tis made evident by his actions.

326.

If fortune is all, to be a fool is fortunate.

327.

Why do we pledge our honour to the most simple declarations? it cannot make truth more evident, or turn the nature of fallacy—I forget myself ; the reason is, that we take up all we know on the credit of the narrator : 'tis not every man who has a head that thinks.

---

\* He had been censor, twice consul, and had enjoyed two triumphs.



328.

We regard sometimes what we cannot esteem \*.

329.

Some men are contented if they can but attract the eyes of the populace, though they walk on the boards of the scaffold.

330.

We cannot make life, or death, too important. This is an express contradiction to the sentiment of the Frenchman †, who said, that the moral fault of the tragedians was giving too much importance to life, and death.

331.

The accusation of being romantic generally comes from a cold heart; and sometimes from a correct judgment.

332.

The public have many bad opinions.

\* "Contemptuous airs are pledges of a contemptible heart."  
(LAVATER'S *Aphorisms*.)

† Chamfort.

333.

When certain folks volunteer to explain, I always prepare for a puzzle \*.

334.

This consequence only belongs to an expanded affection. Those you love, you love to have belov'd.

335.

" I had rather you would smite me than " interrupt me"—an acquaintance once observ'd to me : let me record in his behalf, he never spoke without being in earnest : he never spoke but when it was absolutely requisite that he should speak †.

336.

Those who make the first stroke are shallow wits, if they lay themselves open ; if

\* " Examine closely whether he who talks of illustration means to clear up, or only to glitter, dazzle, and " consume." (LAVATER'S *Aphorisms*.)

† Henry the fourth passing by a small town, was met by several deputies, who presented themselves before him, in order to compliment him. One of them was proceeding according to his designs, when an ass began bray loudly.—" Gentlemen," said the king, " one at a time " if you please, or I shall be able to understand nothing."

they cannot defend themselves, they deserve to be beat. The scholars who met the old woman who was driving her asses we will send.—Good-morrow, good mother of asses, said one of them—Good-morrow, good children, quoth the woman.

337.

Those who conceal their age, do not hide their folly.

338.

The power of a nation depends on the strength of its neighbours.

339.

Hottentots make this answer to those interrogatories that concern their strange manners—" 'Tis the custom of the Hottentots ; " they never act differently." In this respect what numbers of nations, as well as individuals, resemble these Africans !

340.

Never refuse to attend to your friend's mode of pointing out your error ; enter without reserve into his mode of reasoning : the quicker will you succeed in detecting the fallacy, whether 'tis on your side, or, on his.

341.

Those who value time, value every thing that is good \*.

342.

Assassins seldom know the use of arms.

343.

Virtue in its extreme excludes more friends than the extreme of vice does.

344.

If you have no principles, you can have no moral character; acting in conformity to certain principles laid down, constitutes character.

345.

What multitudes salute you as you pass!—How few of them know you.

346.

Should you wish for a long continuance of your love, do not rigidly examine the qualities of its object; let the scene pass; tho' 'tis a gross daubing; at a certain distance it produces a better effect than a better painting could do.

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\* “ You never saw a vulgar character *disinterestedly* sensible of the value of time.”—

(LAVATER'S *Aphorisms*.)



347.

Vanity strengthens dissension more than dislike.

348.

Choose your intimate in a storm ; there are good reasons for so doing. “ There are certain light characteristic momentary features of man, which, in spite of masks, and all exterior mummery, represent him as he is, and shall be. If once in an individual you have discovered one ennobling feature, let him debase it, let it at times shrink from him, no matter ; he will, in the end, prove superior to thousands of his critics \*.”

349.

The husband's honour is in his own keeping ; that of his wife he has only in pledge : she may forfeit, or redeem it †.

\* Lavater.

† “ Thou may'st hold an elephant with a thread, eat  
“ fire

“ And not be burnt, or catch birds with desire ;

“ Quench flame with oil, cut diamonds with glass,

“ Pierce steel with feathers ;—this thou may'st bring to  
“ pass,

350.

Patience is a greater friend than ability ; it often leads to riches, and promotion : perseverance is patience, and ability in conjunction.

351.

Indifference is the forerunner of mental decay.

352.

Which is the cause of the greatest portion of evil, bad propensities, or hostility to those that are good ?

353.

Those who will not condescend, as they term it, should be extremely careful not to assume any airs that indicate a sense of superiority.

354.

The man of opulence is always the principal figure on the canvas ; but the great artist does not always make him the best.

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" Sooner than hope to steal the husband's right,

" Whose wife is honest, and no hypocrite."

(*The City Night-cap*, by DAVENPORT.)

355.

Sobriety is a greater virtue than many who seem to live in a church, can boast of\*.

356.

We need speak well of the peasantry; their forbearance, their passive indurance, is exemplary.

357.

How quickly should we leave our habits of iniquity if they were brought to us in years of maturity; when the frame is pliable they are fitted to the body.

358.

The disgust is greater against hereditary honours than against hereditary wealth:—this is not the only instance of public cecity.

359.

Mortals are less satisfied with the arrival of what was ardently hoped for, than with those things that come in unexpectedly.

360.

The amount of the wager fixes the proportion of hope, folly, or obstinacy.

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\* “What care I to see a man run after a sermon, if he cozens, and cheats, as soon as he comes home?”

(SELDON.)

361.

I believe there are periods in the lives of the most deform'd when they resolve to become gallants.

362.

Commerce leads to war, and war to commerce !

363.

We are not in a hurry to begin, though we are generally in a hurry at the beginning \*.

364.

“ Facile est Epigrammata belle scribere ” —and the reason of this I pray.—Because the eye is watchful over the moral obliquities, or personal defects of our coexistents.

365.

The best proverbs of his age were collected by Solomon, and they are call'd his proverbs:—and what of this?—Why in that admired creature methinks I can discover the particular excellences of nearly one-half of my acquaintances.

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\* “ He that would tread a ladder true must begin at  
“ the first step.” *(English Proverb.)*



366.

Many sacrifices are proffer'd at the altar of virtue, that are more fitly appropriated to the altar of folly.

367.

If man is not the fool of a woman, he will be the fool of a book, or horse, or something worse; yet to be the obsequious follower of these capricious queens is the acme of folly.

368.

'Tis a common cry—"My word is my bond."—'Tis pledged, though more readily, and more conveniently, broke as often too, but with less hazard, for the sufferer dare not reprove you for fear of retaliation.

369.

Two characters of contrary pursuits have no theme for conversation, and are reciprocally dull, and dissatisfied, unless they by tacit agreement put up with frivolous topics of the day.

370.

In secret I often say as the rich bipeds of the earth pass me—"Thy superfluity is my necessity, let me have it."—

371.

How many fall who think virtue dwells  
on high : yet their false flights do not deter  
mankind !—Much conceit in virtue !

372.

That insect thou hast crush'd beneath thy  
feet was more curiously compos'd than thy-  
self ! Alas, like many others, his claim es-  
caped thy notice \*.

373.

What word that is so little understood, is  
employ'd so frequently, or made to com-  
prehend and convey so much, as this word,  
Nature !—

374.

Men of fashion think all the pleasures of  
life are confin'd to their circle, and that the  
residue of mankind are miserable : yet the  
greatest portion of society pass this identical  
circle, without dreaming of the riches it con-  
tains.

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\* “ Tous les miracles de l'intelligence reposent sous  
“ la mousse ; nous les foulons aux pieds, & ils nous  
“ auroient été inconnu sans le microscope.”

(MERCIER.)

375.

'Tis a bad heart that can deny ; 'tis a good heart that can refuse.

376.

How coolly certain folks comment on their neighbours losses ; fire their tenements, and their souls are instantly as full of emotion as the flame.

377.

Pascal said that 'twas easier to find monks than reasons ; may we not add that we have too many reasons, as well as too many monks ?—

378.

What author has been justly treated by the public ?—Not one will confess that he has ; and I believe what they assert.

379.

Dispassionate determinations cannot be expected in places where men DEBATE.

380.

Have fair pretensions, and your poverty is fix'd \*.

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\* A painter spent the whole of his fortune in a court of law, without being able to bring any thing to issue :

381.

The pride of woman's love is her attachment in poverty.

382.

When the sun shines a torch burns to shew the wretch how forlorn his state is.

383.

Names that will designate a herd of beings must, nevertheless, be employed *selon l'usage du monde*—you may call a poor poet a scoundrel, but not a dunce—you may call pettifoggers dunces, but not scoundrels.

384.

If assassins are not always cowards, they are always ignorant.

385.

What is most irksome? that effort which is most unavailing!

386.

No folly is like the folly of wickedness.

387.

Vice propagates by irritation.

---

he afterwards drew a picture of Justice, supported by Hunger, and Thirst.



388.

Fashionable tutors sow the seeds of knowledge, and transplant the roots of vice.

389.

The satire of a great poet is a pillar erected to justice, and genius.

390.

Reparation is the regeneration of the trespasser.

391.

The itinerant retailers of the metropolis awaken the eyes by an application to the ears; 'tis thus that report acts in favour of newly discovered excellence.

392.

Are we more frequently tired by our friends than by ourselves?

393.

Pregnancy is the triumph of love over virginity.

394.

We do but little mischief singly; every Macbeth has witches to prompt him in his iniquity \*!

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\* Vide Shakspeare.

395.

Though there's no obligation in law by which a man is forc'd to plead guilty, I think in reason, there can be no greater sin than flying in the face of truth: and this the culprit frequently does, and is publicly encouraged, and tolerated!—

396.

The defence that is set up for many absurdities encreases absurdity \*.

397.

Upon the chimeras of the brain we frequently agree as seriously, and solemnly, as if they had really existed! May it not be asserted that the imagination of one age becomes equal to matter of fact in the next?

398.

'Tis one man's business to talk of virtue, and he thrives by it; another, who has listen'd to him, practises virtue; and he is impoverish'd by it.

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\* A boy who wish'd to sleep with his grandmother, made use of this sort of logic to his father—"You lay  
"with my mother, why should not I lie with your's?"

399.

Pompey's continence must have given the most satisfaction to himself.

400.

We are interested in the folly of every mortal ; aye, and in their wisdom likewise.

401.

Laudable duplicity is a term that has obtain'd, of late, many advocates ; the next introduction will be honourable thievery, and necessary oppression.

402.

'Tis strange that the married world should be so captious—so unreasonably suspicious ; 'tis absolutely unsafe to extol the beauty of a friend's wife ; her virtue is instantly question'd.

403.

It cannot be necessary that physicians should taste the drugs they prescribe, tho' it would be fortunate for patients if they were oblig'd to divide them.

404.

I swear to perform such, or such an action. Is it suppos'd that the oath will enable me to do it ?—No—I only pledge

myself to use my utmost endeavours for its completion.

405.

Jews were forbidden to take usury one of another, though they were not enjoin'd not to take it of other nations: friendship looks for no profit in its own state; but those particulars, so disinterested towards each other, consider the rest of the corporate body as their prey.

406.

A Roman was reprov'd by Cato, the censor, for kissing his wife too tenderly in the presence of their daughter. What would he have said to the dotards of this age?—

407.

Liberty of choice does not give vigour, the inclination co-operating with the faculties, acts so briskly, that in our admiration of its labour we attribute to liberty a creative power that it does not possess.

408.

There are enthusiasts who will fight for the reputation of a fav'rite author, as furiously as a lover does in vindication of his mistress's character.



409.

Those who know a great deal of the past, are suppos'd also to know a great deal about what is to come.—I should be glad to be inform'd by what optical assistance the connection of circumstances is to be discover'd? The naked eye I am truly persuaded is not sufficient.

410.

Scoundrelism varies in every street.

411.

Those sensations that are nameless are probably the most delightful.

412.

This may be call'd the age of apology !

413.

Concealment is the grave of integrity.

414.

Mockers are generally idlers, and those who scorn have nothing to boast of.

415.

Frankness is an earnest of greatness ; but 'tis a greatness that is not much in vogue.

416.

Plagiarists are unprivileg'd gleaners.

417.

Those intriguants who are most *au fait* in the business, are still uneasy if their finesse is not known to the world.

418.

Nothing wounds me more than to see the appearance of belief that policy gives to the narrations of opulent mendacity.

419.

The chances are that we enter into the world under physical, and leave it under moral disadvantages.

420.

If you would secure the affection of friends, take care to secure your fortune.

421.

'Tis allow'd that necessity has no law ; pray what proportion of conscience has this same necessity ?

422.

His own incontinence prevents man from crediting the chastity of his wife ; vanity, and habit, persuade the wife of her husband's constancy.

423.

Great accomplishments require great resources ; great industry acquires them.

424.

Tell your GRANDMOTHER she is an angel,  
and you shall surely pay for it.

425.

What is done without passion is done  
coldly ; what is done from passion alone had  
better have continued undone.

426.

Pleasures, to be known, must be felt ;  
words can never convey adequate sensations.

427.

We often take wine to an excess, because  
it appears to us as the least of two evils.

428.

The most extraordinary things are seldom  
notic'd, whilst those that appear but seldom  
are therefore thought to be extraordinary.

429.

Personal injuries have been productive of  
public good.

430.

Mortality is the result of the laws of mo-  
tion, and age is nature's friendly preparation  
for death.

431.

We dread what we see, yet cannot abstain  
from the sight.

432.

As few men come to great fortune, so there are many who expect it.

433.

Women are more difficult to please than men ; for they have a greater latitude of choice.

434.

The nearer decision the stronger is hope.

435.

Jewish priests are born priests, but we are made Christians !

436.

What an age of licence is this ; yet the next will greatly profit by it \*.

437.

'Tis possible to identify a novelty by the eagerness with which the spectator surveys it.

438.

What a sameness there is in sentiment, and

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\* Henry the Eighth made a law, that all men might read the scriptures, except servants ; but no women except ladies, and gentlemen, who had leisure, and might ask somebody the meaning : this law was repeal'd in Edward the Sixth's days.



manners, in the upper circles ; in the lower spheres every character stands apart—distinct, yet original. Those of observation find a deep fund for observation in the *bas monde*.

439.

The last, and most important, precept of the day is its departure,

440.

Of what immense importance is a word ! A monysyllable more, or less, drives us to the extremes of endurance. Many copies of the old English translation of the bible sent this text forth—“ Thou shalt commit adultery.”

441.

Why should old laws judge of recent facts, when fresh discoveries of intellect are not allow'd to judge of old laws ?

442.

The best claim is that which is the most powerful : none but powerful claims are attended to.

443.

There seems to be something brotherly in compulsative religion ; it forces a man to go to heaven *volens volens*.

444.

Is not that man a judge in his own cause who affirms that he is injur'd?—Why then should he not be allow'd to point out how his injury can be redress'd !

445.

Take special care to be on the best of terms with your wife's companion.

446.

Do as you would be done by, is a rule little attended to ; or which of the judges would pronounce on the criminal his sentence of death.

447.

Formerly gentlemen were the better sort of Christians ; those of the present day can boast of no such distinction : indeed, 'tis hard to know what is meant by the appellation \*.

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\* In the beginning of Christianity the Fathers writ *contra Gentes*, and *contra Gentiles* ; they were all one : but after all were Christians—the better sort of people still retain'd the name of Gentiles, throughout the four provinces of the Roman empire ; as *Gentil homme* in French, *Gentil homo* in Italian, *Gentil huombre* in Spanish, and *Gentleman* in English. (SELDEN.)

448.

Each censures according to his particular aversion, or suffering.

449.

Those who are behind the scenes think but little of the show; nor would the Spanish peasant worship the new image of St. Nicolas (when he knew it was made from one of his own plum-trees), though he did the old image.

450.

Those who go abroad the most frequently, are frequently the most dissatisfied both at home, and abroad.

451.

Women are the creatures of opinion. Tell that woman she is ugly; instantly she is offended: a second person admires her; then she is instantly pleased: yet approval, or disapproval, in matters of beauty are purely opinionative.

452.

'Tis sometimes as difficult to leave off as it was to begin.

453.

Those who are economical in their ordinary expences, frequently lend their money in pro-

fusion, whilst others who are ordinarily profuse, lend their money economically.

454.

Which of the two seek most ardently, those who wish, or those who do not wish to find!

455.

Those women who think beauty is their only merit, expect no other from their admirers \*.

456.

If our expectations were less, our gratifications would frequently be greater.

457.

Perhaps the whole excellence of the sexes may be summ'd up in these few words—The application of their talents.

458.

What monuments the ancients have left,

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\* “ We ought to abstract our minds from the observation of any excellence in those we converse with, till we have taken some notice, or receiv'd some good confirmation, of the disposition of their minds ; otherwise the beauty of their persons, or the charms of their wit, may make us fond of those whom our reason, and judgment, will tell us we ought to abhor.”

(SPECTATOR.)



shew the powers of their execution more than the wisdom of their choice.

459.

The courage of the assassin may be equal to that of the warrior, but he cannot hope to acquire the reputation of one.

460.

The address that conceals imposition is the polish'd curse of civil life.

461.

It may be cruel to disbelieve, but there is a great deal of safety in it.

462.

The conjugal couch will never be sullied that is made by inclination as well as duty.

463.

When people of warm temperaments, and shallow understandings, are convinc'd, they instantly attempt the conviction of those who know less than themselves.

464.

Be careful before you enter a room, to know whether 'tis your intent to please the company, or yourself.

465.

The love of distinction sometimes includes a love of mankind.

466.

The quality always goes with the title; and is itself titular \*.

467.

Which man is the most dissatisfied on earth? he who disbelieves, or believes, a futurity? and which of the two has the most reason on his side?

468.

There is a contradiction that we delight in, either applied to ourselves, or to others.

469.

Omit one thing, you omit all †.

470.

The state we are born in seems the only one that is unfitting; when it is adapted to the genius of the inheritor, great is the blessing.

\* We address the most abandon'd of the clergy, as people who are *reverend*.

† "Blest madman, who could every hour employ,

"For something new to wish, or to enjoy!

"In squand'ring wealth was his peculiar art,

"Nothing went unrewarded but desert."

(DRYDEN.)

471.

Appendages to greatness are frequently the contemptible parts of it.

472.

Those who avoid applause, in that very act do the most affect it.

473.

How often the most absurd, pass for the happiest expressions. It has been said that talking with a friend is only thinking aloud !

474.

Detraction is the flattery that the envious, and the ambitious delight in.

475.

According to the saying of Demetrius, we are prevented from experiencing the extreme of affliction \*.

476.

We seldom have an inclination to be what we can be, yet all are desirous of being conspicuous !

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\* The words alluded to I fancy are these. " Nothing would be more unhappy than a man who had never known affliction ?"—

477.

Often do we more admire what we only think is good, than when we are assur'd of its goodness.

478.

*A well-meaning man* is tolerated in society by courtesy.

479.

Why does the same action incline one man to laughter, and make another serious? The difference of their self-conceit.

480.

Wisdom stands between two mirrors; folly is in a dark room.

481.

Buffoons of character force you to laugh; at shallow buffoons you laugh voluntarily.

482.

Independence will create respect, tho' it is in rags, if 'tis accompanied by extraordinary faculties: indeed there is as much hauteur, and tyranny, in a tattered garb, as in the robes of state.

483.

Those who cry the loudest have least to sell.



484.

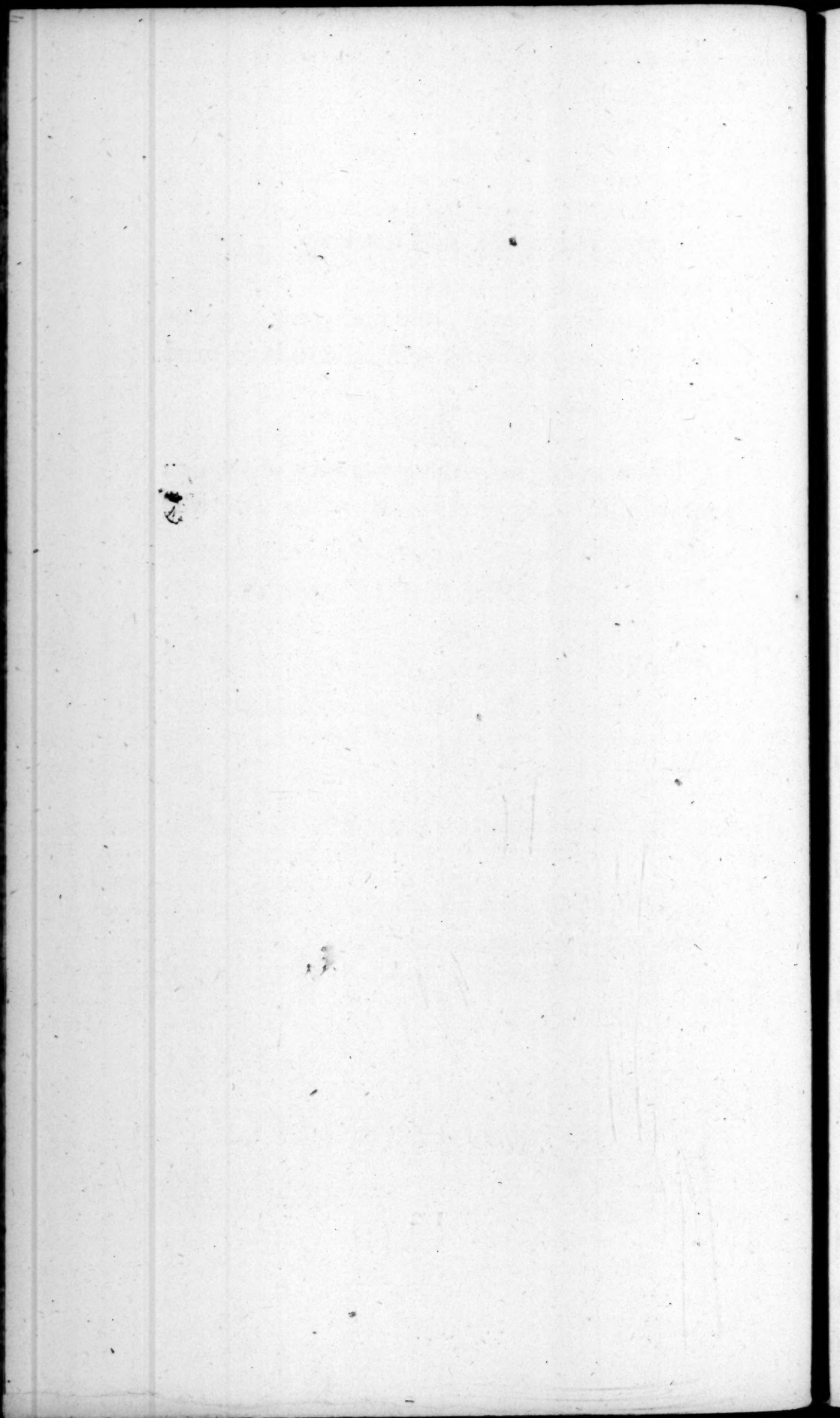
News, and maids, will not keep.

485.

To trifling works you find very copious  
indexes ; a good work seldom stands in need  
of one.

486.

Upon man's folly the generality of women  
may build more confidently than on their  
own merit,



# REFLECTIONS.

## PART II.

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1.

\* **I**S it the lubricity of the path, your animal powers, or integrity, that are mistrusted?—The question is addressed to those timid, over-careful creatures, who are afraid of stumbling, every instant their feet are put in motion: who will not step abroad for the service of children, friends, or country:—Or if they do advance, their motions are so slow, and they tread with such extreme caution, that the time of action elapses before they venture to begin. These are the worst of cowards, as the rash are the worst amongst the brave.

2.

I envy the man who is the object of a generous action.—I envy the man who performs

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\* “He that’s afraid of every nettle must not sleep on  
“the grass.”

them; and because this high spirit of admiration is within me (for of such a class I conceive that envy to be that leads to emulation), I believe that I am of a generous disposition.

## 3.

When the desperate succeed in their unlicensed attacks (vulgarly denominated enterprises), their contempt for mankind must augment.

## 4.

We do not profit enough by truth to be strictly sincere; the public taste is vitiated, and the whole must be qualified, before it can be relished\*.

## 5.

'Tis not easy to forgive when we are offended; on what presumption then do we

\* When Apelles drew the portrait of Antigonus, who had lost an eye, he judiciously took his face in profile, that he might hide the blemish.

Not less was the caution of Vandyke.—The Countess Dowager of Exeter had no eye-brows—to conform to a vicious taste that would have been miserable to have seen the *status rei*, he put a gauze veil over the forehead of her picture, and the hem of it concealed, what is called, the defect of nature.



expect forgiveness after offending? Is it that we consider our enemies as superior to ourselves? If we are apprised of this, what pusillanimity makes us placid in a state of inferiority so easily to be obviated\*.

6.

Patients seldom assist their physicians; the reverse is not true.

7.

Those who admire women early in life, turn to dotards if they live long enough.

8.

Girls with no fortune trade with their accomplishments.

\* "Thou shalt be in as much danger in contending with a brawler in a private quarrel, as in a battle, wherein thou mayest get honour to thyself, and safety to thy prince, and country; but if thou be once engaged, carry thyself bravely, that they may fear thee after. I would not have thee, for any respect, lose thy reputation, or endure public disgrace; far better it were not to live, than to live a coward, if the offence proceed not from thyself; if it does, it shall be better to compound it upon good terms than hazard thyself; for, if thou overcome, thou art under the cruelty of the law; if thou art overcome, thou art dead, or dishonoured."

(*Sir Walter Raleigh's Instructions to his Son.*)

9.

Poverty and riches have been alternately at the head of every family, or may be.

10.

'Tis unsafe to speak to the bankrupt of affluence past, or to the opulent, of indigence that is no more\*.

11.

We are, to an unit, economists from necessity, except wise men, and misers.

12.

Those who are not wise in their youth, may be otherwise when they are advanced in years.

13.

Guests are often invited to witness the pride, and ostentation of the host.

14.

Ill humour is more contagious than joy! For what reason I know not, unless it arises from its superior virulence.

15.

If you wish to gain, and retain, depend on yourself alone.

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\* Don't talk of an halter in the company of him whose father has been hang'd. *(English Proverb.)*

16.

Great address makes even importunity bareable. The most frivolous questions may be accompanied with such importance, and earnestness, that we are seduced into attention. The *bas-monde* supply this polish by a mixture of sycophancy, and whining.

17.

Those who vociferate abroad for liberty, at home have deaf ears.

18.

The first quality that attracts the notice of the wedded in strangers, is the very quality they have vainly searched for in each other.

19.

Some opinions, folly, or possession, are sacred with us all \*.

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\* A story is well authenticated of a lady who was once asked, If the king should seize her husband's estate, and make her children beggars, did she think resistance lawful? "We must not," said she, "resist the lord's anointed."—"Suppose," added her friend, "he should invade your husband's rights, might not your husband promote an association for extirpating such a brutal Tarquin?" She answered, "As the whole sin would be the king's, and he is answerable to God only, I do not think my husband could vindicate his honour by violence."—

20.

If women allow themselves to become the sole object of your kindness, or attention, pride will soon undress them.

21.

The conceited are easily led by the nose, if you will condescend to appear to be governed by them.

22.

The discovery of a likeness between one notoriously handsome, and a chance visitor, is flattery by insinuation.

23.

Man is but a tenant for life, yet cruel are the terms he prescribes to his successors.

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"Suppose," continued he, "the king was to order you to go to meeting."—"What," says she, rising in a passion, "to a wicked schismatical meeting!—a presbyterian meeting! I would sooner kill him, if I were to die for it, than he should make me enter the door of a conventicle."

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A clerk in chancery, in the time of Oliver Cromwell, had seen, with great indifference, all the alterations that had been made in the constitution, both in church and state; but when he was told there were to be some new regulations in the Six Clerk's-office—"Nay," says he, "if they begin once to strike at *fundamentals*, nobody knows where they will stop."



24.

Activity, impudence, and a friend in a great man's bed, are the architects of more fortunes than prudence, modesty, or merit.

25.

If there is such a thing as domal complaisance, 'tis generally reserv'd for visitors.

26.

The poor know exactly how much friendship, and love, there is in the world; the opulent *fancy* themselves every jot as wise. This is one of the advantages that poverty has over riches.

27.

We take more pains to see, than to hear; and, in general, we are more biassed by *what* we see, than by what we hear.

28.

If at thirty, you do not rectify your ideas in respect to the frailty of your beauty, and the superiority of your understanding, conceit will tincture every future thought, and action.

29.

We often expect a continuance of favour, and partiality, though we neglect to merit them; habit, in this case, appears to destroy habit.

30.

What is quitted with reluctance is returned to with eagerness. To avoid being satiated is obviously necessary ; the sources of enjoyment are few.

31.

The vast regard entertain'd for money, is shewn in many instances, besides the severity of imprisonment for debt, and the qualification for civil distinctions\*.

32.

If you have destroyed your neighbour's hedge, 'tis fruitless to say 'twas done by accident.

33.

Miserable, indeed, must that creature be, whose felicity depends solely on things external.

34.

The virtues live by themselves †.

\* Euclid was beaten in Boccaline, for teaching his scholars a mathematical figure in his school, whereby he show'd that all the lives, both of princes, and private men, tended to one centre—*con gentilezza*, handsomely to get money out of other men's pockets, and put it into their own. (Seldeniana.)

† When the King of Sweden arrived at Manheim, in

35.

Chances are all on one side, when love, and gratitude are at strife.

36.

When the clergy pray for their enemies, they do not forget themselves.

37.

'Tis easier to destroy a thousand bodies,

November, 1783, alighted at the city-gate, and walked up to the house where he was to lodge; on calling for the host, he asked him for the apartments intended for the king and his suite. Being informed of the price: "You ask too little," said he; "kings do not come every day to lodge with you." The host replied, "the honour done me by the monarch fills my heart sufficiently; why should I make him pay more than another?" Some persons who occupied the first and second floor of that house were preparing to quit them; which the king perceiving, prevented, saying, that his majesty had good legs, and could get up to the third story very well. At the same time, the monarch's retinue arrived, and honest Albert (the host) found, with surprise, that he had been talking to the king in person.

The king went to the play; the host gave a ball, at which were present upwards of 200 persons. The king spoke, with great affability, to the widow of the learned Costervelt, who was present. On his departure, his majesty made a present to Albert, of a gold watch and chain, besides twenty-four ducats, with leave to put up his picture for his sign.

than the principles that a single philosopher has publish'd : to give celebrity to writers for the cause of freedom, death, or persecution, alone appear to be wanting.

38.

Register in the volume of your memory every individual you have once been acquainted with. Beings who never did any thing worth a record, will, nevertheless, be very much incensed if they are forgotten.

39.

Amongst vulgar disputants, the person who often triumphs, is as often by his adversary accused of conceit, ignorance, or obstinancy.

40.

For the wedded there are no Catholic laws, they are left to the mercy of accident for their happiness \*.

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\* Of all the actions of a man's life, his marriage does least concern other people ; yet of all actions of our life it is most meddled with by other people.

Marriage is nothing but a civil contract ; 'tis true, 'tis an ordinance of God ; so is every other contract, God commands me to keep it when I have made it.

Marriage is a desperate thing : the frogs in Esop were extremely wise ; they had a great mind to some water, but they would not leap into the well, because they could not get out again.



41.

Contrary to physical experience, the nearer certain great people are brought to the eye, the *less* they appear to be.

42.

Every thing, and every existing creature, appear to be appreciated, either by opinion, or the necessity we have for them \*.

43.

The best superiority is, to suffer no man to think himself your better †.

44.

They say there is no safety if your sentiments are entrusted to a second person, yet what it is dangerous to reveal, there appears to be a strong inclination to conceal.

We single out particulars, and apply God's providence to them ; thus when two have married, and have undone one another, they cry it was God's providence we shou'd come together, when God's providence does equally concur to every thing.  
(*Seldeniana.*)

\* " A good horse is never of an ill colour."

(*English proverb.*)

† " No man ever thought too highly of his nature, " too meanly of himself."

45.

Be more afraid of entering into a brawl, than of getting free from it ; difficulty attends the first, danger the second.

46.

Desire generates desire, and *he that thinks to content his desires by the possession of what he wishes for, is like him who puts out fire with a straw.*

47.

What sort of satisfaction is it, that the disappointed derive from a transfer of anger ? Will the infliction of cruelty on unoffending innocence, change the untoward disposition of circumstances \* ?

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\* When Casimir was prince of Sandomir, he won at play all the money of one of his nobility, who, incensed at his ill fortune, struck the prince a blow on the ear. He fled immediately, but being pursued, and overtaken, he was condemned to lose his head :—the generous Casimir determined otherwise. “ I am not surprised,” said he, “ at the gentleman’s conduct, for not having it in his power to revenge himself on Fortune, no wonder he “ should attack her favourite.” The money was returned, the sentence revoked, and the king declared himself faulty, by encouraging a practice that might ruin hundreds.

48.

Honourable by report, and infamous by practice, is the duellist's motto.

49.

The members of the forlorn sisterhood, vulgarly hight old maids, deserve more pity than contempt; for whilst their eyes are mortified with the sight of happiness they cannot attain, their breasts are swelling with "the agonies of unaccomplish'd love \*."

50.

What is it less than a happy mode of retaining our tranquillity, and of accommodating circumstances to our interest, when we bear, placidly, such inconveniences as we cannot remedy? Yet, what compliments have been lavished on the patient †!

\* Dryden.

† Baretti, in his travels into Spain, relates an anecdote of the king, in his way to the bull-fight, waiting with the greatest patience a considerable time in the heat of the sun, whilst a horse's shoe was replaced; nor did the king shew any anger at the carelessness of the servants: he adds, a petty gentleman would have raved, and stormed at the accident.

The great learn a sort of artificial patience; and, ac-

51.

Those who have too much, have too little to enjoy ; those who have too little, have too much to suffer.

52.

In some cases, a faint refusal is a strong consent ; in others, a faint consent is a strong refusal : men of the world easily decypher the mysteries of negation, and affirmation\*.

53.

Decided villains are less, much less dangerous than amphibious moralists, creatures of doubtful probity.

cording to the French expression, by *rouler beaucoup dans le monde*, they acquire an habitual smoothness, and evenness, and wear off those little asperities so common amongst the vulgar. (Anonymous.)

\* " As there is a *no*, which the man of gallantry perfectly understands to mean *yes*, so there is a *yes* which the man of delicacy perfectly understands to mean *no*. In the first instance, if you have any discernment you will discover, that while the lips refused, the heart concedes ; and you will, therefore, be little mortified by the refusal. In the last instance, if you have any feeling you will discern, that while the lips grant, the heart denies ; and you will be as little flattered by the concession." (Mrs. Greville.)



54.

News-hunters can have but few thoughts of their own ; well may news be called the manna of the day, many Englishmen appear to live upon it.

55.

Obstinacy, avarice, jealousy, and envy, are the chronic diseases of the mind.

56.

The male children of affluence are beset by avaricious harpies ; the hypocrite affects a personal attachment, though 'tis his purse to which she is devoted ; the prude strikes at his judgment ; and the coquette lays her man-traps for his passions.

57.

Family interest has frequently defeated the award of justice to screen their refractory members, and to make interest for them, others commonly have been cheated of a fair competition for those offices of advantages, and those posts of honour, that shou'd be conferr'd on abilities alone \*.

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\* While the Mississippi scheme kept all France in agitation, the street called Quincampoix, in Paris, was the great scene for the negotiation of all the shares. A most

All that gluttons devour above what nature requires, is entirely at their own expence. A prince having asked his physicians, "How much daily food was requir'd to support the body, and keep up its strength?" The physician replied, "That one pound was enough: such a measure being very well capable of supporting him; and should he take more, he must support it."

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dreadful event that happened in this infernal street, caused the melancholy fate of Count Hoom. This young Flemish nobleman, only twenty-two, or twenty-three years of age, was urged on to murder a merchant, whom he drew into a publick house, in order to rob him of his pocket book. It being open day, he was soon taken up, and broke alive upon the wheel, though allied to several sovereign houses, and even related to the regent himself. That prince (the Duke of Orleans, regent during the minority of Louis XV.), who knew the rigorous duties of justice, would not suffer himself to be moved by this consideration; he answered, in energetic terms, "When I have got bad blood, I let it out." When the nearest relations of the Count solicited, that the nature of his punishment might, at least, be changed, that the infamy of it might not fall upon them: the Duke replied, "It will not be his punishment, but the crime which brought him to it, that will dishonour the family."

59.

Civility is often mistaken for homage; and the respect that is paid to the office, is frequently put down to the account of personal merit.

60.

Great projects are oftener ruined by precipitation, delay, the neglect of trifles, or want of incapacity.

61.

Many literary characters find their tongue in their pen: women generally speak much better than they write; their happiest efforts are called forth by the moment.

62.

Punishing the slanderer does not rid you of the slander, nor is there any other means to obliterate it. Plato appears to have been of a contrary opinion. On hearing it asserted that he was an infamous character, he said, "I shall take care to live so, that nobody will believe the reporter."—Our deportment does not fall under the cognizance of every citizen; some must know it only by report.

63.

Heroes can only live in fields of gore;  
good men can live in any other place.

64.

Whilst our pride is more vulnerable than  
our body, scorn will be more obnoxious  
than blows.

65.

When the author is no more, the work  
stands on the basis of its own merit.

66.

What slavery can be so severe, so de-  
grading, as partiality to a guilty monarch, a  
faithless wife, a fickle friend, or unfeeling  
child\*?

67.

Suffering virtue has, from within, the  
most satisfactory consolation: tho' I ques-

\* " I often talk'd to them of liberty;

" Alas, they understood not what I meant;

" (For, in the Persian tongue, is no such word;)

" They answer'd nothing but " the king! the king!

" That mighty, comprehensive word, " the king!—

" Held all the sense a Persian thought cou'd hold.

(*Old play by Crowne.*)



tion, if prosperous iniquity has not the most pressing occasion for it! 'Tis well ascertain'd, that the fullest approbation of conscience will not furnish a meal to the destitute, yet multitudes, in the very heart of plenty, starve for want of it.

68.

What test is there of applause, besides the assurance of deserving it? Answer.—It must be given involuntarily; it must proceed from judges whose intellect is, at least, on a level with your own.

69.

Where there is feeling, the cruelty is doubled by making our own happiness solely dependent on any individual\*.

70.

Delicacy is not ashamed of doing what it blushes to speak of, yet speaks without blush-

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\* "The husbands seem at last convinc'd that the chastity of their wives is safest under their own guardianship; and that when a woman thinks her honour not worth her own regard, it is still more unworthy of his. —Formerly a Venetian husband cou'd not be certain that he was not obliged, for his wife's chastity, to iron bars, bolts, and padlocks." (Dr. Moore.)

ing of things that it ought to be asham'd of doing.

71.

Dumb eloquence is frequently excited in love, law, and elections.

72.

Fear magnifies, and minifies ; it increases the danger, it decreases the means of escaping from it.

73.

Remember, that where approbation is insignificant, censure is not harmless.

74.

There appears a greater anxiety to live long, than to live well! Measure by the desires of man, he cannot live long enough ; measure by his good deeds, he has not liv'd long enough\*.

75.

† Though we have enough, the most

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\* “ For honourable age is not which standeth in length of time, nor that is measured by number of years ; but wisdom is the grey hair unto men, and an unspotted life is old age.” (*Wisdom of Solomon.*)

† He that hath a handsome wife, by other men is thought happy ; 'tis a pleasure to look upon her, and be in her company ; but the husband is cloyed with her. We are never content with what we have. (*Seldeniana.*)

material thing of all is wanting, unless we are conscious of having it.

76.

Wives who build their consequence on the character of their husbands, are in themselves generally very insignificant beings.

77.

In certain spheres, we are all of us heroes! Forgetting that different societies have always different tastes, we are too apt to transplant our consequence into circles where this eminence is neither understood, known, or likely ever to be acknowledged.

78.

Simplicity, and sincerity, appear to be the grand arcana of civil life.

79.

In most difficult situations we yield too soon, if we do not conquer; but after continual endeavour, the spirit of perseverance is destroy'd, and the mind is seduced into a belief that progression is infinite. Listen to the British sage:—"If a man was to compare the effect of a single stroke with a pick-axe, or of one impression of a spade, with the general design, and last result, he would be overwhelm'd with the sense of

“ their disproportion ; yet those petty operations, incessantly continued, in time surmount the greatest difficulties ; and mountains are levell’d, and oceans bounded, by the slender force of human beings.”

80.

The passion of love is as distinct from the appetite, as refinement is from the grossest sensuality. Where the passion exists, the appetite comes in as a consequence, not as a cause.

81.

A libertine’s devotion is the harbinger of his demise.

82.

If the human capacity for pleasure, and the power things have to contribute to it, were once ascertain’d, the pursuit after it would not be so dangerous ; we grow grey, and become debilitated in the research\*.

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\* Pleasure is nothing else but the intermission of pain—the enjoying of something I am in great trouble for till I have it.

’Tis a wrong way to proportion other men’s pleasures to ourselves ; ’tis like a child’s using a little bird (O, poor bird, thou shalt sleep with me), so lays it in his bosom,



83.

Strumpets, when detected, deny their infamy with the same effrontery that they committed it.

84.

A harvest cannot be expected from a single grain, it is true; still in the hands of a skilful husbandman, great is the produce of his scanty means.

85.

By fools knaves fatten; by bigots priests are clothed; by flatterers maidenhood is converted: there would be no knaves were there no gulls; no clergy were there no cowards; but bad fellows there would be though truth was universal\*.

86.

What you know, even that shou'd you

and stifles it with his hot breath;—the bird had rather be in the cold air:—and yet, too, 'tis the most pleasing flattery to like what other men like. *(Seldeniana.)*

\* “ Where is the man, who, prodigal of mind,

“ In one wide wish embraces human kind?

“ All pride of sects, all party zeal above,

“ Whose priest is reason, and whose god is love,

“ Fair nature's friend.”

*(Dr. Langhorne.)*

make known. Reserv'd knowledge is mental usury.

87.

Who are qualified to set forth the cruelty of the oppression, if those who have been scourg'd are inhibited from speech? Surely the oppressor shou'd not be listen'd to, and what has the intermediate party to advance?

88.

It is difficult to assail the vice, without making an enemy of the person implicated! Yet we do not, even under the severe operation of the surgeon's knife, curse the hand that is lacerating us.

89.

There are more puppets exhibited than at the show, full as automatic, and insignificant.

90.

Make no vows of enmity whilst you are smarting with a sense of neglect.

91.

\* Sylla confessed in his epitaph†, placed on

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\* The court keeps no calendar. (*English Proverb.*)

† An epitaph must be made fit for the person for

his monument, which stood in Campus Martius, that "No friend of his ever did him so much good, or enemy so much harm, but he return'd both with usury." And I firmly believe, that gratitude and revenge always keep pace with each other.

92.

Secondary considerations are frequently primary ones. We bring our principles forth to introduce ourselves.

93.

You can seldom bias the opinion, or judgment of an author, though it is easy to change the fate of his works.

94.

Genius has acute feelings, and they are often, but awkwardly, imitated.

95.

Indolence appears to be the principal support of evil report \*.

whom it is made. For a man to say all the excellent things that can be said upon one, and call that his epitaph, is as if a painter should make the handsomest piece he possibly can make and say 'twas my picture.— It holds in a funeral sermon. *(Seldeniana.)*

\* He that is hasty to give credit, is light minded.

*(Ecclesiasticus.)*

96.

Which of us turns away from an act of benevolence, having perform'd it. Yet 'tis an Herculean labour to bring the sluggish spirit of man to throw out its dignity even for its own comfort.

97.

Those who serve, generally command: few masters who are not, in some degree, at the mercy of their hired attendants.

98.

If 'tis a truth that every man has the power of making himself better than he is, who can communicate with the world without uttering expressions of contempt?

99.

Do not always imitate what pleases you in others;—the eagle flies, it cannot swim; we have each an element, and our powers are proportion'd, and adapted to this alone.

100.

Lovers of truth not being able to qualify their expressions are in traffic, conversation, or friendship, put to great inconveniences.



101.

Few who complain of the brevity of life,  
are apprized of its value\*.

102.

In the disposition of alms, we are onerated  
with the cries of those who receive them.  
Is it not enough to give, that we must look  
after the gift?

103.

There is not much personal attachment to  
be found, exclaims the disappointed states-  
man! and what is the reason of the scarcity?  
Because it is in such great request, or because  
so few have the art to nourish the preposses-  
sion they have given birth to?

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\* "Hours have wings, and fly up to the author of  
" time, and carry news of our usage. All our prayers  
" cannot intreat one of them either to return, or slacken  
" his pace: the misspence of every minute is a new re-  
" cord against us in heaven. Sure if we thought thus,  
" we would dismiss them with better report, and not  
" suffer them to go away empty, or laden with danger-  
" ous intelligence! How happy is it that every hour  
" should convey up not only the message, but the fruits  
" of good, and stay with the ancient of days to speak  
" for us before his glorious throne." (Milton.)

104.

There is a certain, and early intelligence where the sun is; from parhelions no beams issue.

105.

More priests dispute which is the direct road to heaven, than ever get to the end of the journey.

106.

Women are not culpable because they love, but because they make love the sole business of their lives. Men consider it as a passion; no passion ought to engross the whole of our attention, but yield to the play of others\*.

\* "Love is the f——t,

"Of every heart."

"It pains a man when 'tis kept close,

"And others doth offend when 'tis let loose."

(*Sir John Suckling.*)

"Love is the great instrument of nature; the bond,  
"and cement of society; the spirit, and spring of the  
"universe: love is such an affection as cannot properly  
"be said to be in the soul, as the soul to be in that: it is  
"the whole man wrapt up in one desire."

(*South's Sermons.*)

107.

Losers are sure to rail; and railers are sure to lose.

108.

What revolutions take place in a moment! we see, are pleas'd, and adore:—we are smote, sicken, and die: and the sublimest rapture sometimes terminates in death, or what is worse, incurable melancholy.

109.

Iron, though the hardest of all metals, may be beat till it becomes red-hot; so the mildest disposition, by perpetual taunts, may become outrageous\*.

110.

What is it makes women so fond of extremes? In love, revenge, or expence, their conduct allows of no check.

111.

The changes of condition against which we murmur'd so much, in age, form the comfort of the fire-side.

112.

The inquisition could not rack me into a

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\* A baited cat may grow as fierce as a lion.

(*English Proverb.*)

belief that 'tis possible to be publicly good, and privately vicious; unless they could make it at the same time manifest, that things exactly similar are essentially different when they are extended: it is possible, because it has been, that those who have been privately virtuous, have been publicly vicious\*.

113.

If the laws do not alike coerce all offenders, they are either insignificant, or they are evaded! The necessity of lenity, or pardon, should be attended to before the verdict is pronounc'd, or they burlesque it †.

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\* "He, who in his private life doth combat every duty, and lives at variance with every domestic virtue, shall vainly ape the generous figure of his country's patriot; for what are the blessings of society, but those which in a lesser scale, we meet at home; as peace, honour, faith, and love? Will he, then, who gives up these within his house, cherish, and extend their influence abroad?"

(*Tales of the Genii*, by Sir Charles Morel.)

† Equity in law is the same that the spirit is in religion, what every one pleases to make it; sometimes, they go according to conscience; sometimes, according to law; sometimes, according to the rule of court.

Equity is a roguish thing. For law we have a measure, know what to trust to: equity is according to the



114.

Our faults are oftentimes so flagrant, that, as a blind, we arraign the conduct, and bring to light, the peccability of our neighbours. It is a paltry, insidious, skulking trick, but it will have a sort of vogue with deprav'd souls as long as an excuse can be extracted from comparison.

115.

When parties contest for place, not principle, they are mercenary wranglers; when they are determin'd that right, or wrong, shall be on which side they please, they are dangerous in a state: when ambition triumphs over patriotism, or personal enmity enters into their bosoms, their combination becomes a faction.

116

Strange sights soon pall the vision, and like stale mistresses never recover their powers of attraction.

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conscience of him that is chancellor; and, as that is larger, or narrower, so is equity. 'Tis all one as if they should make his foot the standard for the measure.

(*Seldeniana.*)

117.

We may hold a poison'd chalice to a friend, without being conscious of the fatality of its effects.

118.

Could tyrants, by any ingenious cruelty, protract life, those who fall under their displeasure might call for death in vain\*.

119.

That is a sordid, or dastardly soul, who under the threat of punishment, or the allure-ment of reward, makes any reference to the propriety, or impropriety of action. It was a premature declaration that Dryden made; respect for the species, at least, makes me believe so—These are the words alluded to: “ To take away rewards, and punishments, is “ only pleasing to a man who resolves not “ to live morally.”

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\* Christiern, king of Denmark, threaten'd the conquered Swedish peasants, if they made the least commotion, to cause a foot, and hand, of each rebel to be cut off; observing, “ that one hand, with one real, and one “ wooden leg, were sufficient to serve the purposes of “ those who were designed by nature for no other oc-  
cupation, than that of tilling the ground.”

(*Puffendorf.*)

120.

After women have indulg'd their inclinations, they vociferate, *ruin! treachery!* Contemptible accusation!—Unfortunately, there is a sore necessity for such duplicity.

121.

When the villainy of the agent is notorious, what opinion can be entertain'd of his employer? Let me live in any state rather than that where an inquisitorial power exists, to take cognizance of words and sentiments deliver'd in the *gaieté de cœur*, or in the sweet communion of friendship. Even the vizor of patriotism cannot cover the selfishness of the informer. Always employ'd against the people, by the people they must be always detested\*.

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\* When Julius Cæsar was prætor, Vettius accus'd him of conspiring with Catiline, and promis'd to produce in evidence, his own hand-writing, which he had given to Catiline. Cæsar oblig'd Vettius to give pledges to answer his behaviour; alienated his goods; and, after seeing him almost torn in pieces in an assembly of the people at the Rostra, threw him in prison: yet Cæsar afterwards, by great rewards, prevail'd upon Vettius to declare, that he had been solicited by certain persons to

122.

We too often tolerate foolery out of complaisance, and play the fool from the same weak motive.

123.

There can be no friendship that cannot fall off like an autumn leaf, not perceived till it is gone; if the fear of offending is not written in strong ink amongst the things not to be done.

124.

Disgust is often very violent, and we know not why, or wherefore; we entertain great hatred to persons and things; yet, once grow familiar with them, the prejudice dissipates\*.

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assassinate Pompey; and when he was brought to the Rostra, to name such as had been concerted between them, after naming one, or two, to no purpose, Cæsar, despairing of success in this rash stratagem, is suppos'd to have taken off his informer by means of poison.

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Swift says: "Informers are a detestable race of people, altho' sometimes necessary."

\* "Les prejuges sont les raisons des sots."

(*Voltaire.*)



125.

When solicited to comply with what is disagreeable, 'tis oftentimes more difficult to refuse, than to comply.

126.

What induced poets to describe envy as a female? Is it ordained that the feminine is to bear the sins of man, in conjunction with her own? If this unsocial passion is more general in one sex, it is more violent in the opposite; and, at the most, women only covet trifles\*.

127.

There is so much difference between a cunning man, and a wise man, in point of ability, as well as honesty, that craft often perishes

\* " Blear envy dimm'd thy reason;  
 " Tainted thy soul with bitterness; pour'd rancour  
 " Into the golden vessel of thy heart;  
 " And all thy kind affections turn'd to gall.  
 " Envy, foul fiend! whose dusky wings distil  
 " Corrosive dews on the shy fearful bud  
 " Of merit unassur'd; that scarcely dares  
 " Unfold its delicately-tinctur'd hue  
 " Ev'n to the vernal ray. Far be thy flight  
 " And baneful intercourse from those I love!"

(*Indians, a tragedy.*)

for want of craft, and wisdom flourishes by its own strength.

128.

Civility is often extended with as little reason, to the joujous of love, as unkindness is to those who have at the altar received the sacred promise of protection: a smile from the former is a favour; we can *command* all that belongs to the latter\*.

129.

Ben Jonson has left to posterity two lines, that should only be remember'd to be detested.

"Ill deeds are well turn'd back upon their authors,

"And 'gainst an injurer, the revenge is just."

Slight the injury, and that is a safe way of punishing the injurer; no revenge ever made the injury less; it must be starv'd, or you fatten affliction †.

\* "Love's votaries enthral each other's soul,

"Till both of them live but upon parole."

(*Cleaveland.*)

† "I am satisfied the person disobliging is of kin to  
"me, and tho' we are not just of the same flesh, and  
"blood, yet our minds are nearly related, being both ex-

130.

Those who speak sententiously, may be suspected of literary arrogance: those who continue to speak in sentences, will never bare their hearts to the view of their auditory.

131.

Will is the idol of ambition, the scourge of humility, the perplexity of wisdom.

132.

Before you press your guest to satisfy his appetite, cover the table.

133.

Economists, and frugal talkers, are always accredited for more wealth, and wisdom than they really have: these signs take with the inexperienced, and shew the address of those who can make a little the assurance of much.

134.

Flatterers always have an eye to what is

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“ tracted from the deity; I am likewise convinced that  
 “ no man can do me a real injury; because no man can  
 “ force me to misbehave myself; for these reasons, I  
 “ can’t find it in my heart, to hate, or be angry with one  
 “ of my own family. We are all made for mutual as-  
 “ sistance, no less than the parts of the body are for the  
 “ service of the whole.” *(Marcus Antoninus.)*

transferable, or participative: therefore, the poor, the old, the ugly, are never likely to be deceived by honied words.

135.

Cover the steed with gaudy trappings, fools think not of his faults.

136.

Are we better drest because garment is heap'd on garment? No;—a certain quantity of clothes can only be becoming, even then they must be worn gracefully. Is that pale student wiser for his bibliomania?—No; his brain is oppressed with weight, and cannot shew its strength\*.

137.

Proneness for intoxication is a very precarious rule to judge of the intellect by. 'Tis a strong brain that can repeatedly sacrifice to Bacchus; tho' 'tis a weak mind, that will ever consent to become a sacrificer†.

\* The habit oft proclaims the man. (*Shakspeare.*)

† How late drunkenness became a practice in this island may be learn'd in Camden's Annals: under the year 1581, he has this observation: "The English, who hitherto had, of all the northern nations, shewn themselves the least addicted to immoderate drinking, first



138.

The severest wounds are those we least expected ; the greatest pleasures, those we are least capable of bearing.

139.

The weather is not always a safe topic of discourse—your companion may be hippish ; nor is health—he may be a *malade imaginaire*.

140.

Actions are neither good, or bad, intrinsically ; they are either, as they affect society\* ; hence arise the distinctions of vice, and virtue ; and from this may be seen the impossibility of their being arbitrary † : there is a living standard by which they can at all times be appreciated.

141.

Such as depend most on themselves for entertainment, will not always be the best able

“ learn’d, in their wars in the Netherlands, to swallow a  
“ large quantity of intoxicating liquor, and to destroy  
“ their own health, by drinking that of others.”

\* Le premier des devoirs, sans doute, est d’être juste.

(*Voltaire.*)

† Where the distinctions of vice, and of virtue are arbitrary, the condition of morality needs amendment.

to entertain others : who is so well pleas'd with himself as a fool ?

142.

Delicacy of speech is kept for festivals ; on common days, things have their common names\*.

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\* After the accession of George I. the Whigs split into two parties ; Sunderland, Stanhope, and Cadogan, were the leaders of one side ; Townsend, Walpole, Devonshire, and the Chancellor, of the other : the former were victorious, and the discontented part paid their court at Leicester-house. Walpole had thought of a measure to distress their opponents, which he communicated to the heads of his party ; they approv'd it, and thought the prince should be let into it. Walpole would not agree to this ; he said, " that the prince would communicate it " to his wife, and that fat a——d bitch would divulge " the secret." The princess was informed of this. When she came to the throne, her settlement, in case she should survive the king, came on the carpet. £100,000 a-year was proposed ; Sir Spencer Compton thought £60,000 an ample provision : but Walpole found means to acquaint the queen, that if he were minister, her expectations should be gratified : she sent him this answer— " Go tell Sir Robert, that the fat a——d bitch has for-  
" given him."

He was soon after declar'd minister ; and Sir Spencer Compton removed to the upper house with the title of Earl of Wilmington.

143.

Evils that increase by continuance should be obviated without delay; other evils, promptly: the difficulty of removing them, increases, and the ability decreases, in proportion to the lapse of time.

144.

The resistance has, and will produce more dangerous consequences than the adoption of reason.

145.

Never appear to be surprised, but when you are surprised.

146.

What we do voluntarily, we are always prepar'd to do.

147.

When the ceremonies of a religion are scoff'd at, 'twill not be long before its principles will be detested.

148.

Affability is an excellent substitute for the decays of beauty. Women may pass without the one, if they possess the other. Beauty is a sweet picture—but 'twill neither instruct, or console: affability makes the commerce

Of life smooth, and fascinates on all occasions.

149.

Be persuaded of this, that you may be neither obsequious, or assuming—'Tis vice that degrades, virtue that elevates mankind.

150.

*Many disagreeable things may be swallowed before we choak.* A thousand coarse expressions like this, the vulgar, and fordid, disgorge; let them be repeated from year to year, 'twill not alter the nature of delicacy, which in morals, or in viands, should be attended to.

151.

Children know best to what portion of respect their parents are entitled; as parents know best what their children are. This question I wish to ask—Has not the child more claim at all times on the parent, than the parent can, at any time, have on the child?

152.

Attend to contradiction; you may improve by it.

153.

Love has more martyrs than religion, or



truth. They pine in secret, and unnoticed glide away in silence\*.

154.

If 'tis less difficult to live in privacy than in wedlock, in retirement than amidst the contention of passions, it is also less honourable. Charon thought that the multitude, and plenty, were much more frightful than retirement, and scarcity.

155.

Who would wish for many friends? Their

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\* *On an embrio kill'd to conceal its mother's shame.*

“ Toi, qui meurs avant de naître,

“ Assemblage confus de l'être, et du néant,

“ Triste avorton, informe enfant,

“ Rebut du néant, et de l'être.

“ Toi que l'amour fit par un crime,

“ Et que l'honneur defait par un crime à son tour ;

“ Funeste ouvrage de l'amour,

“ De l'honneur funeste victime.

“ Donne fin aux remors par qui tu es vengé,

“ Et du fond du néant où je t'ai replongé,

“ N'entretiens point l'horreur dont ma faute est suivie.

“ Deux tyrans opposés ont décidé ton sort,—

“ L'amour, malgré l'honneur, t'a fait donner la vie,

“ L'honneur, malgré l'amour, t'a fait donner la mort.

aches, misfortunes, disappointments, from the highest concern to the lowest,—all these we must feel:—in their prosperity, joy, or felicity, we may participate; then we must part: we cannot leave them without regret; and what is there but regret, if we survive them? Alas! how certain is it that our affections rebound upon the breast that gives them birth.

156.

From a slave what good can be expected? as the term of his bondage creeps on day by day, so does his mind forget the distinctions of right, and wrong, 'till the whole becomes a lump of enervated matter; life plays within the tenement 'tis true, but to no good purpose\*.

157.

Even from the hands of guilt, I see no

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\* Sylla, having call'd a senate, had sentence of death passed on Marius, and some few others, amongst which was Sulpitius, tribune of the people. Sulpitius being betrayed by one of his slaves, was immediately seized, and executed. Sylla enfranchiz'd the slave, who had betray'd him; but at the same time, order'd him to be thrown over the Tarpeian Rock.

impropriety in accepting of relief, or favours\*.

158.

I would not hazard the integer of my cat, with the scrupulous niggard who ventures rarely abroad, and then triumphs on the strength of his purse.

159.

To the prudent the offals of genius would be a fortune.

160.

Do not judge a friend by absence, but

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\* In the mean time, Marius, when he saw he was on the point of being taken, killed himself. Sylla, at his first coming to Præneste, proceeded judicially against each particular person, put them to death with some shew of justice; 'till, at last, finding it a work of too much time, he coop'd them up close together in one place, to the number of twelve thousand men, and gave a general order for their execution. He was pleased to except one, who was his host, out of the number, and offered him his life; but the man, with a bravery, and magnanimity, never to be extolled enough, told him, "he scorn'd to owe his safety to the butcher of his country;" and so mixing among the other victims, he died voluntarily, with his fellow-citizens.

(*Plutarch.*)

the circumstances you are in when he receives you. <sup>4</sup>

161.

How conveniently can women offend, or pardon offences !

162.

Our enemies very often fight for us ; this is a kindness that requires no return.

163.

Hatred when it has escap'd from a good heart, and has been excited against innocence, turns into compassion.

164.

Cause a woman to scold, and she screams ; or set her a running, if you are inclin'd to wean yourself of excessive admiration.

165.

Jealousy keeps pace with pride, unless we are too proud to be jealous.

166.

Strain'd sensibility causes the actions of the rest of the world frequently to appear brutal.

167.

Do not suffer your behaviour to be always the consequence of what is past : step out of the way to do good.



168.

Does it admit of a question, whether a man wanting every thing but money, is not more unhappy than a man who possesses every thing except money?

169.

Political discontents generally threaten to leave the country they cannot triumph in, in favour of that country which triumphs over the one that they leave.

170.

Corporeal indulgence does not of course exclude mental purity ; therefore, if an honest woman may be a whore, a whore may be an honest woman.

171.

When the effects of crimes, or favours, cease, punishments, and obligations, should cease.

172.

Disinterestedness, or sincerity, are fine baits when we wish to force a reputation.

173.

Philosophers, and physicians, need good looking after, for they often leave more to cure, than they have cured.

174.

If there is sometimes an advantage in delay, there is also a security in dispatch. Lucullus conquered two of the most potent of all the kings by two very different expedients—celerity, and delay : he broke the flourishing power of Mithridates by spinning out the time, and that of Tigranes, by pushing on without allowing him leisure to look about him.

175.

There is much difficulty in getting women, or wine, to suit the palate ; there is more difficulty in enjoying them with moderation.

176.

Many are discontented with the name of idler, who are constantly content to do worse than nothing.

177.

Emergencies put little folks in a flurry ; mark the sedate, and courageous, how they travel through the danger.

178.

For want of opportunity, and power, we often forbear.

179.

Of the choice of our amusements there can

be but a single opinion ; if they are not useful, they are the contrary.

180.

Great occurrences can occur but seldom ; if they did, half the world would be fit for Bedlam.

181.

We complain of neglect 'till we really are, what we deserve to be, neglected \*.

182.

The turn of the die that overthrows, or makes, us, is seldom expected ; for the great changes of fortune we are seldom prepar'd.

183.

A good companion, for a long season, is neither a scholar, nor a detailer of anecdote, 'tis the man who has the art to bring all his powers to bear, as objects rise. To discuss a metaphysical point, as the eye is just surprised with a beautiful *paysage*, is ill-tim'd, and dry, abstraction.

184.

When a man forces me to talk about a

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\* Don't go over the style before you come to it.

( *English proverb.* )

beast, after his example, I always suppose, that I am in company with one, which is no advantage, if true ; yet I always like to suppose I am addressing the character I am speaking of.

185.

The heart disgraces the head but seldom, which is some proof of being weak-headed.

186.

The ill-directed activity of the mind has produc'd all those great national disorders, that society so feelingly deplore : indolence lives content within its mud cabin ; the instructed search quietly for a more comfortable habitation, but animal spirits, without the guidance of reason, are setting forth to build a palace they cannot live in \*.

187.

They say nice men have nasty ideas ; I am sure very delicate women have filthy practices.

188.

If a woman marries for money, I think she

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\* " Many go to seek wool, and come home shorn."  
(*English Proverb.*)



is worse than the prostitute, who only promises her person upon certain conditions.

189.

Never can prudence be allowed to stand as a proof of a man's genius, tho' it may of his caution, and experience.

190.

The rich are full of distress; and their visionary wants are more perplexing, than the substantial wants of the poor.

191.

'Tis unfair to suppose, that a man should be satisfied with his lot, because he was born to it; but for his own sake let him be satisfied if he cannot amend it.

192.

The art we make use of is the armour, and weapons, that old warriors made use of to act offensively, or defensively.

193.

The distinctions of the court are now of most value within its precincts.

194.

Reason is not a private property\*.

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\* The Aristotelians say, all truth is contained in Aristotle, in one place or another. Galileo makes Simpli-

195.

If women know a single partiality a man has, they decide instantly upon the whole of his character.

196.

A drunkard seldom offers an excuse for his practice; indeed, 'tis seldom required: the beastly habit is readily tolerated, and too easily borne.

197.

Opposites are good cures if they can be digested.

198.

When nature revolts, custom is at strife with propriety.

199.

Untried constitutions are less dastardly, or brave, than they really suppose themselves to be: imagination is something, but trial is all.

cuius say so, but shews the absurdity of that speech, by answering, "All truth is contained in a lesser compass, viz. in the alphabet." Aristotle is not blamed for mistaking sometimes; but Aristotelians for maintaining those mistakes. They should acknowledge the good they have from him, and leave him when he was in the wrong. There never breath'd that person to whom mankind was more beholden. (Seldeniana.)

200.

Good companions are seldom good writers; 'tis seldom that good writers are good companions.

201.

Rewards are proportioned to success, not merit.

202.

Be ever slow to pronounce judgment on the character of public men from report: if you do not know them intimately, be content to hear of their condemnation, or exaltation, without taking part in it\*.

203.

Alexander despised comedians; nay, he

\* We cannot tell what is a judgment of God; 'tis presumption to take upon us to know. In time of plague, we know we want health, and therefore we pray to God to give us health: in time of war, we know we want peace, and therefore we pray to God to give us peace. Commonly we say a judgment falls upon a man for something we cannot abide. An example we have in King James, concerning the death of Henry IV. of France:—one said he was killed for wenching; another said he was killed for turning his religion; “No,” says King James, who could not abide fighting, “he was killed for permitting duels in his kingdom.”

(*Seldeniana.*)

asserted, that they were only born to deprave the morals of mankind. Could the vices of all the comedians that ever existed contribute as much as his single example to pejorate the manners of the world?

204.

If the Grecians, or Romans, did thus, or thus, 'tis sufficient, 'tis a fiat for imitation: yet the wisdom of the ancients opposed to modern illumination, is comparing the glimmering rays of Epictetus's earthen lamp to the glaring beams of the meridian sun.

205.

Follow the impulse of Nature the instant you perceive it; she never antedates.

206.

In the streets of every metropolis naked mercenaries gain a sustenance by unhallowed prostitution, that is denied to their misery.

207.

Zealous partizans are frequently full of excessive jealousy, or envy; interest chains down their passions.

208.

Who does well to call the cap his own,



when it has been thrown out merely to make a scramble \* ?

209.

In the history of every man's life may be discovered a gradation of passions, and humours, virtues, and vices, strengthening, and declining, with age.

210.

There is a portion of society set apart, and distinguished by the appellation of the vulgar ! And who gave rise to the use of this degrading epithet ? The very people who caus'd the distinction.

211.

Greatness is in fact only a term of comparison, tho' 'tis not always allow'd us to see what is greater than itself.

212.

Act from advice you cannot comprehend,

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\* Phœdrus was a native of Thrace, and was brought to Rome as a slave : whilst in the service of Augustus he procur'd his favour, and was made a freed-man. In the reign of Tiberius he translated into Iambic verse the fables of Esop, and was persecuted by Sejanus, who, conscious of his own delinquency, suspected that he was obliquely satiriz'd in the commendations bestow'd on virtue by the poet.

or act contrary to your judgment ; how can you be persuaded that you act properly, or justly ?

213.

Those who affect to be superior to obligations, take infinite pains not only to deceive, and mortify, themselves, but to check the commerce of civil life.

214.

Oppression insists upon respect even from its victims, and this appears to be the last act of oppression \*.

215.

Women seldom comply willingly, or unreservedly, but often gracefully, and lovingly.

216.

Where virtue is defective in power it supplies the deficiency by intention.

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\* "I deny the position, replied Yorick ; whatever  
 " our poverty, there is something cheering in the faintest  
 " smile of *freedom* : such is the structure of our mind,  
 " that we can more easily reconcile a blow, when we  
 " possess power to *resent* it ; but when cruelty strikes,  
 " and expects submission from the negro, it is at last but  
 " taking a scoundrel-like advantage ; and if it is any  
 " thing that makes revenge one of the properties of a  
 " slave—it is this."

(Fragments in the manner of Sterne.)

217.

Age, and cunning, find immense, and frequent, advantages in the tractability of youth.

218.

Laconism is the expressive felicity of wisdom, and affection \*.

219.

Strain'd delicacy is the sure concomitant of accidental prosperity, or sudden advancement.

"New-made honour doth forget men's names," says Shakspeare.

"Upstart a churl, and gathered good,

"And thence did spring our genteel blood."

(*Old-saw.*)

220.

Many will proudly refuse to wear their

\* That fashionable lover has ever painted his passion for a lovely mistress with such brief tenderness, and effect, as the village chorister of Hanover did, on the death of a young, and beautiful, country girl, with whom he was enamoured; when, after erecting, in the cemetery of the cathedral, a sepulchral stone to her memory, he carv'd, in an artless manner, the figure of a blooming rose on its front, and inscrib'd beneath it these words—*C'est ainsi qu'elle fut.*

neighbours' cast-off clothes, who meanly take up with their bad habits.

221.

The art of living upon good terms with the world, appears to chiefly consist in the indulgence, and assumption, of false feelings.

222.

Anger is always sudden, and in proportion to our pride, and the esteem, or opinion, we have of those who excite it, or for whom, or what, it is excited.

223.

The crosier is generally join'd to the sceptre, where its efforts to consolidate them have prov'd ineffectual\*.

224.

Ugly, and handsome, women, are in one respect alike; they both are elated when

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\* Muley, an emperor of Morocco, is suppos'd, with his own hands, to have butcher'd 40,000 of his people. His right to shed human blood being established by the priesthood, his subjects were greedy for death; they were taught to believe, he dispatched them forthwith to paradise. When he mounted his horse, he always decapitated the slave who held the stirrup, and many have been seen to struggle for the gracious favour.



their flatterers commend them for qualities they do not possess.

225.

Grief, gravity, and humility, tho' they are hackney'd disguise, will continue to impose as long as they are accompanied with the graces, or the virtues \*.

226.

Conceit, and confidence, are both of them cheats; the first always imposes on itself, the second frequently deceives others too.

227.

Affliction is continually courted, and nourished; seldom is it merited, or conquered †.

\* A Pagan made this reflection when he saw a girl cry, as if she had been torturing on a rack, over a broken pitcher; and a woman with her hair loose, her hand lifted up to heaven, her eyes swoln with crying, and her discourse nothing but horror, and despair, for the loss of a little infant:—Well, after all these Christians talk of heaven, and their hopes of eternal life, 'tis certain there can be no philosophy in their religion, or else they are very ignorant of it. They must be very silly people that hav'nt taught their children to know that pitchers will break, and their women, that little children will die.

† “ Most wretched man,  
“ That to affections does the bridle lend;

228.

A mistress is sedulous to please ; on her success she depends : a wife is supine, the law is her security.

229.

When acts of courtesy come gratuitously, they are as acceptable as the clear brook to the thirsty traveller.

230.

There are a thousand causes why a woman tenders you her hand ; each of which had more weight in her determination than your merit.

231.

Contempt, pride, or selfishness, feed the misanthrope, and solitaire \*.

232.

Heaven, and justice, have many selfish advocates.

233.

We are solicitous to be thought more than

" In their beginning they are weak, and wan,

" But soon through sufferance grow to fearful end.

(Spenser.)

\* " Le materialisme est l'antidote de la misanthropie."

men, whilst the acme of morality is to be exactly man \*.

234.

Wishes often supply the means, whether 'tis to promote, or retard, your welfare, or destruction.

335.

Adversity, that minifies the world's respect, augments the vanity of the poor sufferers. Unfortunately this presumption, that the wretched indulge in their own behalf, prevents a ready redemption, tho' it may considerably abate the keenness of affliction.

236.

Public reproof frequently overwhelms the unconfirm'd sinner, and launches him into the ocean of shame at once ; after this he has nothing to dread, he becomes a culprit *professionally*, and then public reproof only confirms him in villainy.

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\* " By giving false names, and epithets, to things, and  
 " by frequently repeating them as matters of the highest  
 " importance, they at last leave an impression, which be-  
 " comes a principle of action in the minds of such as do  
 " not examine."

(*Murray's History of the American War.*)

237.

In the feudal times there were many governors ; they are now consolidated, and kings are, in appearance, the sole feudalists.

238.

Truth envelopes the seeds of its own increase, error of its own destruction ; but time it is that ripens, and prepares ; time, that moves with steady pace, and will not alter its step for our impatience.

239.

Many of those who flourish in the trappings of office, or the insignia of distinction, glory in their debasement, and are vain of their vanity. What says the English preacher \* ? —“ But is it thy own dexterity, and strength, “ which have gain’d thee this eminence ? “ Allow it ; but art thou proud that thou “ standest in a place where thou art the mark “ of one man’s envy, another man’s malice, “ or a third man’s revenge ; where good “ men may be ready to suspect thee, and “ whence bad men will be ready to pull thee “ down ?—I would be proud of nothing that “ is uncertain.”

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\* Sterne.



240.

Why should we be dejected at our inferiority? 'Tis but in a point, or two, at most! Call up your faculties; be emulous; either increase your own excellence, or excel where others now have an advantage over you.

241.

The road to wealth is generally so dirty, that the most cautious traveller cannot proceed without being bespatter'd with mud.

242.

Women are neither so severe, or prudent, as they appear to be, tho' constraint, impos'd by cruel policy, produces an effect almost equal to the reality on themselves, and their beholders\*.

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\* " During the civil disorders of our poor kingdom I  
 " was told, that a maid, hard by the place where I was,  
 " threw herself out of a window to avoid being ravish'd  
 " by a soldier quarter'd in the house. She was not killed  
 " by the fall; therefore, to pursue her scheme, she at-  
 " tempted to cut her throat, but was prevented, after she  
 " had been dangerously wounded. She confess'd the  
 " soldier had not as yet importun'd her, otherwise than  
 " by courtship, but she was afraid, that at last he would  
 " proceed to violence; and this she deliver'd with such  
 " an accent, and aspect, accompanied with such an effu-

243.

Quietism is one of the modern follies, 'tis the result of frigid indifference, apathy, or profound ignorance.

244.

With the sanguinary, such advice as leads to the end, though destructive, is more acceptable than any admonitions against the measure can be.

245.

Renown is easily obtain'd ; the difficulty is to get in the way of it.

246.

Benevolence should act openly ; there are many reasons why it should, and all of them tend to destroy that weak precept—"Let  
" not the right hand know what the left  
" hand does."

247.

Old monuments often lend a character to error, that they want for themselves.

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" sion of blood, that she appeared a second Lucretia.  
" Yet, I have been assur'd, that both before, and since,  
" she prov'd not so hard-hearted !"

(*Montaigne's Essays.*)

248.

Those who cry loudest for sacrifice, are generally the last at the altar.

249.

Men who feed nature with the frugalest hand, have the most chance of living independently, and of being rich, honourable, free, courageous, and happy\*.

250.

Many people possess more money, and more wisdom, than they have credit for;

\* " These instances shew, that as a change of place,  
 " simply considered, can render no man unhappy, so the  
 " other evils, which are objected to exile, either cannot hap-  
 " pen to wise, and virtuous, men, or if they do happen to  
 " them, cannot render them miserable. Stones are hard,  
 " and cakes of ice are cold, and all who feel them, feel  
 " alike; but the good, or bad, events which fortune brings  
 " upon us, are felt according to the qualities that *we*, not  
 " *they*, possess: they are in themselves indifferent, and  
 " common accidents, and they acquire strength by nothing  
 " but our vice, or our weakness. Fortune can dispense  
 " neither felicity, nor infelicity, unless we co-operate  
 " with her. Few men who are unhappy under the loss  
 " of an estate, would be happy in the possession of it;  
 " and those who deserve to enjoy the advantages that  
 " exile takes away, will not be unhappy when they are  
 " depriv'd of them."

(*Bolingbroke.*)

fewer charms than they are ready to concede to, and more assurance than is becoming.

251.

When obstinacy is acknowledg'd, madness contributes to invigorate error: obstinacy and contradiction have been compar'd to a paper kite; they are only kept up whilst you pull against them.

252.

Errors are good examples,

253.

Craft works hastily, secretly, not securely\*.

254.

When the soul is interested, how energetically the lover, and philanthropist, plead their cause! Language then falls from the tongue like melody from the fingers of inspir'd musicians.—No effort, no hesitation, yet all is so impressive, so exquisitely appropriate—that no study can rival, no resolution withstand it,

255.

'Tis an awful crisis when the populace, led by artful demagogues, burning with

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\* "The graceful pride of truth knows no extremes, and preserves in every latitude of life, the right-angled character of man."

(PAINE'S *Rights of Man*.)



revenge for fancied wrongs, assume the office of executive justice. An old English priest has said, "A skilful manager of the rabble, so long as they have but ears, needs never inquire whether they have any under-standing\*."

256.

There is not so much danger in love, as there is in being out of it.

257.

If I have not found benevolence in my brother, what claim has he to my notice†?

258.

Who is there, that will stay composedly in his chamber when flames surround the

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\* The national assembly, immediately on the new ministry coming into office, pass'd a decree, which they communicated to the King, and cabinet, that they would hold the ministry, of which Foulon was one, responsible for the measures they were advising and pursuing; but the mob, incens'd at the appearance of Foulon, and Berthier, his son-in-law, tore them from their conductors before they were carried to the Hotel de Ville, and executed them on the spot. A barbarian tore out the heart of Berthier, and fix'd it on his hanger, and the head was borne aloft along with that of his father!

† "Many relations, few friends."

house? If then husbands will cause themselves to fear'd at home, can they be surpris'd if their partners venture abroad in search of peace?

258.

Adversity exasperates fools, and dejects the coward: it draws out the faculties of wisdom, and courage; which appears to be the utmost that can be advanc'd in its favour.

259.

Pry not into the mysteries of Venus, if desire is all you have: leave them to "wishing girls, and growing boys\*."

260.

Every fatalist may find an apology for their bad actions; but fatality admitted, robs them of all merit for their good actions.

261.

When we reflect honour on our parents, and instructors, our birth is a blessing to the great brotherhood.

262.

Foolish poets build their own monuments.

263.

Riches may escape pity, not censure.

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\* Vide Congreve.

264.

Law should be the wrong'd man's saint ;  
we cannot approach his shrine without an  
offering.

265.

Mendicity has its comforts, and tho' it  
admit not of a good dress, it does not ex-  
clude a good address\*.

266.

The sprinkling of the fount never dries  
even in the grave.

267.

Sympathy in taste form more durable con-  
nections than similarity of principle.

268.

Those should suffer who think virtue con-  
sists in suffering.

269.

When the rage of disappointment subsides  
into complacency, the heart is pure.

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\* Sir Thomas Brown tells us, " That beggars, by their  
" daily observations of people's faces, make a shrewd  
" guess at the tender and compassionate, and, therefore,  
" lift up their tone, and pursue those they esteem merci-  
" ful with the greatest passion, and concern."

271.

Which is the family that has not produc'd bad, and good? Which part of these families but do, or do not, like to hear this\*?

272.

Even the great conceit of the little, is not sufficient to make the little conceit of the great, less.

273.

The difference between citizens is this;—each act for the whole, or each act for himself.

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“ A lady whom I have seen, a young lady, and one of  
 “ the handsomest in the island, gave a grand dinner : furious at seeing a dish of pastry brought to the table over-  
 “ done, she ordered her negro cook to be seiz'd, and thrown  
 “ into the oven, yet glowing with heat !—And this horrible Megæra, whose name I suppress out of respect to  
 “ her family—this infernal fiend, whom public execration  
 “ ought to drive with every mark of abhorrence from  
 “ society—this worthy rival of the too famous Chaperon,  
 “ is follow'd, and admir'd—for she is rich, and powerful.  
 “ ful.

“ Heavens ! if a pitiful respect for decorum forbids  
 “ me to devote the name of this monster to eternal infamy ; let me, at least, be permitted to hope, that divine  
 “ vengeance will hear the cries of the sufferer !”

(*Baron de Wimpfenn.*)



274.

Education, and fortune, have nothing compared to genius, and talents.

275.

Bad men are bad calculators.

276.

Those who are rarely dupes, are very often knaves.

277.

Bad is the state where are to be found only masters, and their slaves.

278.

On the agents of our will, we often punish our own crimes.

279.

Years must be added to years before we learn this truth, which, notwithstanding, may be apprehended by a child in an instant, that if we are not disappointed, we must be disappointed.

280.

The ignorant must have a God ; they make this God after their own fashion\*.

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\* The Puelches (a tribe of Patagonians), who defeated the Spaniard Baldivia, have a notion of a future state, and imagine, that after death they are to be transported to a

281.

Qualities of a contrary nature are not suppos'd to belong to the same individual, tho' we hourly affect to be surpriz'd at the inconstant conduct of our intimates.

282.

Whatever may be your situation, whatever may be your opinion of human affairs, of this be assur'd, that despair, or disgust, will not ameliorate them.

283.

Affected ignorance, or wilful cecity, are species of finesse practis'd successfully in many cases of conjugal infidelity. Livia (by Caligula, called the Ulysses in woman's dress), when ask'd by what means she attain'd so much influence over Augustus, replied,

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country where the fruits of inebriety are eternal; there to live in immortal drunkenness, and the perpetual chase of the ostrich.

In respect to religion, they allow two principles, a good, and a bad one. The good they call the creator of all things, but consider him as one that never solicits himself about them. He is styled by some Soucha, or chief in the land of strong drink; by others Guayara-cunnee, or lord of the dead.

*(Extracts from a pamphlet written by PENNANT—  
printed, but not published.)*

“ My secret is very simple :—I have always  
 “ behav’d prudently ; I have studied to  
 “ please him ; and I have never been indis-  
 “ creetly curious, neither about affairs, nor  
 “ even his gallantries, of which I was con-  
 “ tented to appear ignorant.”

284.

Sudden passion comes from timidity, pride,  
 or ignorance, as coolness proceeds from in-  
 sensibility, courage, or wisdom.

285.

A wise man is equal to a multitude. Ovid  
 writes “ Nos duo turba sumus.”

286.

Persuasion makes ready converts of those  
 whose interest it is to be converted.

287.

Flint emits sparks of fire by a collision with  
 steel, which it could not do by the most vio-  
 lent stroke from wood.

288.

We cannot often deceive, 'tis affirm'd, yet  
 are we often deceived !

289.

Motives are always complicated, frequently

Inscrutable ; they are often as little known to the agent, as he who comments on the action ; yet the first assumes a consequence for what does not depend on himself, and the second a merit for an imperfect discovery\*.

290.

Shallow reasoners are always puzzled, if not confounded, if they digress from their theme.

291.

Age is less suspected than suspicious.

292.

Neither be elevated, or depress'd, for the majority of those who vociferate their praise

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\* Et ne sommes nous pas, pour la plupart, redevables de nos vertus à des situations, & circonstances, un peu fortuites ? Au moins j'ai assez d'humilité pour le croire, & assez\* d'experience de moi-même pour le savoir. This declaration of Lord Chesterfield's, appears to be founded on the sentiments of Rochefoucauld :—" Ce que nous prenons pour des vertus, n'est souvent qu'un assemblage de divers actions, & de divers interêts, que la fortune, ou notre industrie, savent arranger : & ce n'est pas toujours par valeur, & par chasteté, que les hommes sont vailans, & que les femmes sont chastes."



are fools : they know no better ! Secure your own approbation ; be no futher solicitous.

293.

Lovers are the best doctors for each other ; age may prate, but youth can cure. The English say in their proverb\*,

When love's in the case,  
The doctor's an ass.

294.

National wisdom is not even to be ascertain'd by the probity, sagacity, imbecility, or villainy, of its rulers : toleration on the one hand may be extended to a fault ; on the other, the noblest exertions may prove ineffectual.

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\* All serious, and strong, expressions of the passion of love appear ridiculous to a third person ; and tho' a lover may be good company to his mistress, he is so to nobody else : he himself is sensible of this, and as long as he is in his sober senses endeavours to treat his passion with raillery and ridicule. It is the only style in which we care to hear of it, because it is the only style in which we ourselves are dispos'd to talk of it. We grow weary of the grave, and long-sentenc'd, love of Cowley and Petrarch, who have never done with exaggerating the violence of their attachments ; but the gaiety of Ovid, and the gallantry of Horace, are always agreeable.

(ADAM SMITH'S *Theory of Moral Sentiments*.)

295.

The living have no power over the dead,  
whilst the dead govern the living.

296.

Error steals so imperceptibly into practice,  
that we are turn'd into complete despots be-  
fore we even perceive our derilection from  
propriety.

297.

Justice is the parental principle of civism.

298.

Example is, in love, without an example.

299.

In thought, kings may be more than men.

300.

Truth, and the multitude, may acquire a  
positive connection; at present, it does not  
exist.

301.

Pride is at least consistent in one point—  
its perseverance.

302.

Writers who meditate, must write slowly;  
there is but little thought of, or in, hasty  
productions\*.

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\* 'Tis reported, that Edmund Burke spent from Febru-  
ary to November, in composing his celebrated Reflections

303.

The disappointments of lust are violent, and dangerous\* !

304.

'Tis strange, that secrecy should make certain pleasures more delectable :—decency may be an object ; after this is obey'd, what further reserve can be necessary ?

305.

I should lament the ruin of my estate less than the loss of my temper ; and rather incur the displeasure of an angel than infract my peace of mind.

306.

Prejudice has a favourite maxim, “ What

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on the French Revolution ; and so alter'd, corrected, printed, and reprinted them, that when they were publish'd, not one sheet remain'd of the original production.

\* Holbien was dispatch'd by Cromwell to draw the Lady Anne of Cleve. He brought over so favourable a likeness of the lady, that Henry consented to wed her ; but when he found her so inferior to the miniature, the storm which should really have been directed to the painter, burst on the minister ; and Cromwell lost his head, because Anne was a Flanders mare, not a Venus, as Holbein had represented her.

"hath been ought to be." Reason insists upon cause being shewn, why what is should continue to be.

307.

Continuation is a strong habit either in vice, or virtue\*.

308.

Lenity, and severity, are the extremes of partiality.

309.

Never put a curb on humanity; we are too apt to stop without it. "I would rather shed tears myself, than make others shed them," said a German lady.

310.

We frequently summons our friends to the council-board, without discovering our own sentiments; yet their's are expected.

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\* Law was an admirable financier: the late king would have employ'd him in his finances had he been a catholic. A lacquey who had gain'd enough by Law's project, set up an equipage: the first day he us'd it, led by his old habits, he got up behind. "O monsieur," cried the coachman, "what are you about! The carriage is your own." "Very true," replied he, "I had forgot." Yet this fellow had so profited by his service, that he requested to be dismissed.



311.

Many things must be coincidental with ability before we can become conspicuous.

312.

Humane beings may in the field exhibit feelings that may be mistaken for cowardice !

313.

Adversity may suspend our fondness for life, but a single glance from prosperity soon recalls it.

314.

Homage, for the pleasure it produces, is seldom required.

315.

Sincerity is only practical truth, of which we know most in theory\*.

316.

Defective sense is a favourite boast with the fashionable: one man can't see; another has no memory; a third hears imperfectly—

\* “——Worth and stubborn virtue are the plants

“ Least suited to the soil; the monarch oak,

“ Which braves inclement winter's furious storms,

“ Thrives not in sand; be there the willow plac'd,

“ Which bends its flexile branches to the gale.”

(*Sharpe.*)

imperfectly—but the enumeration of petty affectations is a Sysiphean labour.

317.

Every upstart, or grandee, *wants* a character \*!

318.

In war, heroes may be brutes with honour.

319.

We are distinguish'd by different circumstances, and distinct in the same circumstances; therefore, that man infracts his duty who serves indiscriminately with one measure†.

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\* The higher the ape goes, the more he shews his tail.  
(*English Proverb.*)

† On 13th Prairial, Massena took possession of Verona. That place, but a few days before, had been the asylum of Louis Stanislaus, brother to the last king of France, and his little court of emigrants, to whom the Venetians had not only afforded a retreat, but encouragement and protection. Their generosity, however, soon gave way to their fears; and the senate of Venice, with a shameful policy, had already determined to transfer to the victorious Buonaparte, all the regard it had formerly display'd towards the majesty of the king of Verona. The podestat accordingly receiv'd orders to declare to this fugitive prince, that it was necessary for him to leave its territo-

320.

Are you persuaded that your principles put you above deceit?—So then judge of others. You may say, they have given proofs of deceit. Put this question thus—Have not you done as much?

321.

Of all the extraordinary acts of deputation, instructing, and paying a class of people to

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ries; although when France had formerly thought proper to complain of his reception, the senate had answer'd, that Louis being a noble Venetian, in that quality, had a legal title to inhabit the dominions of the state: but the republican regions had not, at that time, passed the mountains. By the way of reply to this embassy of the podestat, the pretender is said to have demanded, that the golden book, containing the list of the nobles, should be sent to him, in order to erase the name of his family; and he, at the same time, required the sword, which his ancestor Henry IV. had presented to the republic. The magistrate replied, that the senate, on his demand, would make no scruple to grant the exclusion of his name; and as to the sword, it should be instantly restored, provided he would pay the sum of twelve million livres, still due by this same Henry. An answer indecent on the part of the government, of which he was the organ, and only worthy of a pawn broker.

(*Campagne de Buonaparte en Italie.*)

think, and pray for us, appears to be the most extraordinary.

322.

It arraigns the intellect of the beautiful, if they can listen to praise: beauty is only an accidental disposition of form, and even this to be relished depends upon accident.

323.

Reflect before, and after, you speak, if you are desirous of advancing any sentiment that is worthy of reflection.

324.

Many who cannot be what their vanity wishes, will be nothing.

325.

Frivolous modes, or customs, derive their consequence from the consequence of those who adopt them.

326.

Even the altar should be cleans'd if 'tis dirty: we emasculate the mind by too much squeamish delicacy, and absurdity by indulgence becomes a principle\*.

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\* "He loves you well, that makes you weep."

(*English Proverb.*)



327.

Man having more appetite than passion sooner cloy's than woman, but where there is neither appetite, or passion, woman is not the least immoderate in her dislike\*.

328.

Corrigibility, and incorrigibility seem to be the grand distinctions between folly, and wisdom.

329.

Spinsters have two privileges too many; she is not forc'd to indulge her thoughts, or force her actions to assimilate to them when they are divulg'd.

330.

Ceremony must be ridiculous where the accommodation is equal to the circumstances of the host, or the merit of the guest.

331.

All their riches are about the wise, and the poor †.

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\* " They do not appear to have lost the faculty of reasoning, but having join'd some ideas very wrongly, they mistake them for truths; and they err, as men do, who argue right from wrong principles." (Locke.)

† This assertion is beautifully illustrated by the shipwreck of Simonides, to be found in Phædrus.

332.

Good actors play the worst parts the best.

333.

Injuries are not necessarily to be paid in kind.

334.

Considerable address is requir'd to confer, or receive, a favour, correspondently with the disposition of the receiver, or the intent of the donor.

335.

No cause of quarrel is sufficient to prevent reconciliation ;—implacability is known only to the savage ;—so thought Julius Cæsar. I have always admired the English proverb :  
“ Forgiveness, and a smile, is the best re-  
“ venge\*.”

336.

If the age is vicious, contrive so to live in it, that a virtuous age may esteem you.

337.

A short work can never be a very bad one.

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\* There is another to the same effect, but clad in coarser language. “ Come, let us be friends, and put out the  
“ devil's eye.”

338.

That being is dangerously placed, who is on indifferent terms with himself, for he will soon be on worse with his friend\*.

339.

Never wait 'till others grow wise.

340.

Why talk of the boundaries of forgiveness when you cannot persuade people to confess the necessity of the principle?

341.

Hope takes up time on credit.

342.

We change our follies, but never totally discard them.

343.

Suspicion thrives well on a bad soil, and courts all the world to notice it†.

344.

The success of rashness is always acceptable, though the conduct is always blamed.

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\* A man is at war with himself, while he persecutes his enemy.

† "He that is often suspected has some guilt."

"There is no smoke but there is some fire."

(*English Proverbs.*)

345.

Want what you have ; and have what you want.

346.

The respect we insist upon is the exact, and indiminished price we set on our own merit,

347.

When another man's sentiments class with our own, we are flattered ; indeed, flattery, in many cases, is no more than addition to the opinion of self,

348.

What alleviation is it to your pain that it was occasioned by a fool, drunkard, or knave ? That it was the effect of chance, or design ?

349.

Pilots are for the season of danger, not the calm.

350.

With one point of right, one might dispute the eleven points of possession, in a court of justice.

351.

Let me continue in the dirt, if your inhumanity so wills it : do not insult me for being



dirty : tho' my misfortunes are the consequence of my own follies, reproach does not become thee, or amend me\*.

352.

Raise a new fabric on an old bottom, rather than transport an old fabric to a new situation†.

353.

The wanton lye by their eyes, and their alluring bodily attitudes‡.

354.

Importunity may be always suspected§.

\* People in affliction are always touchy, tender, and suspicious. Propter suam impotentiam se semper credit negligere.

“ Don't pour water on a drown'd mouse.”

(*English Proverb.*)

† He that changes his trade makes soup in a basket.

(*English Proverb.*)

‡ Bred only, and completed to the taste  
Of lustful appetite ; to sing, to dance,  
To dress, to trouble the tongue, and roll the eye.

(*Miller.*)

§ He who said nothing gain'd his point.

(*English Proverb.*)

355.

Find out your weakness, and you will know your strength.

356.

When misery knocks at your door, neither be mad, or desperate\*.

357.

There is something repulsive in the hauteur of office that disgusts us with its functions. The first prince of Orange held these sentiments; "A prince's happiness consists in the affections of the people; and he has a good bargain, that can purchase them at the trifling expence of pulling off his cap†."

358.

Absurd opinions, youthful follies, and inflammatory doctrines, flourish by opposition; to eradicate them 'tis necessary to apply a golden knife. Solomon has proclaimed, "He that reproveth a sinner getteth to himself shame, and he that rebuketh a wicked man getteth himself a blot. Reprove not a scorner

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\* He that sings in disaster,  
Shall weep all his life after.

(*English Proverb.*)

† A man's hat in his hand never did him any harm.

(*English Proverb.*)

lest he hate thee ; rebuke a wise man, and he will love thee\*."

359.

Necessity is often concealed under the plea of convenience, or cover'd by the garb of affectation ! Any subterfuge is chosen ; to declare our nudity, though 'tis palpable, seems to be impossible.

360.

Tho' the art of pleasing is the art of deceiving, it is not necessarily so.

361.

To marry too young has always been consider'd an act of rashness ; to marry when too old is an act of madness ; whilst man is at his meridian, one woman is found to be either too much for his peace, or not enough for his passion.

The philosopher Thales prest by his mother to enter into a state of wedlock whilst a youth, replied, " It was not yet time." When advanc'd in years, her request was repeated ; then he told her, " it was too late in life†."

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\* " Stultum est absurdas opiniones accuratias repellere."

(Aristotle.)

† He that weds before he is wise, shall die before he thrive.

(English Proverb.)

362.

Those who are partial to the sword may die without repining—What have they to say against their partiality ?

Hear the tragical curse of *Œdipus* to his sons, as *Euripides* has penn'd it.

“ Divide not as the common rout,”

“ But with the sword each cut his portion out.”

This fatal instrument, this severe satire on human inhumanity, has been, and is the pride of multitudes !

When one of them, yet a child, asked *Pyrrhus*, “ which of them he would leave his kingdom to,” he said, “ to him that had the sharpest sword.”

363.

To ascertain the force of affection, absence, or distress, appears necessary\*.

364.

When 'tis prov'd that war is the best, the

\* “ Forse se tu gustassi una fole volta,

“ La millesima parte delle gioje,

“ Che gusta un cor amato riamando,

“ Diresti repentina, sospirando,

“ Perdellto è tutto il tempo

“ Che in amar non si spende.”

(*Tasso.*)



only means of securing peace, then will it be venerated. We should not go from peace to war, but from war to peace. These are sentiments that Ceneas could not enforce.

365.

In order to quit dishonourable situations, honourable pretexts are often necessary.

366.

Gravity, and splendor, give a temporary success to the most flagrant impositions.

367.

Mercy to an individual is cruelty to a million! Acquit a single culprit from his legal sentence, all who suffer afterwards suffer unjustly.

368.

Vows of eternal love are frequently made, though they are seldom observ'd, or merited.

369.

Tyrannicide is every way objectionable! Those who act against the public, by the public should fall. When a single hand steps forth to avenge, 'tis an act of malice—an act of no authority. 'Tis not perform'd for the public; therefore, they are acquitted.

370.

Those who avail themselves of our eager-

ness to dive into the inscrutable secrets of futurity make the greatest dupes, and cowards, of us.

371.

Is it surprising that those who need laws to enforce justice should often violate them?

372.

Which is the most eligible place, society, or condition, to starve in—In a palace, or a desert? With a crowd, or alone? With the consolation of a good conscience, or in the possession of every thing besides?

373.

How have my days been occupied? Who thus interrogates himself without alarm?—I cannot.—And if the hope of greater importance\* did not keep the brain from pondering on the frivolity of the past, I should wish the present to be the end.

Never do I repeat the exclamation of Titus Vespasian, without moralizing,

*Amici, diem perdidi.*

374.

Great talkers are generally credulous, and imposing; noisy, and insignificant.

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\* He that gains time gains all things.

(*English Proverb.*)

375.

Characters are too often determin'd by the appearance we make in public.

376.

Can kings even figuratively be call'd the fathers of their people? The parent makes the child; the people make the king: besides, a king may be a child.

377.

During the vacation of intellect, folly is tolerated.

378.

Thou toiling candidate for fame, what scourges art thou actively preparing! Every arrogant who is but alphabet deep shall be thy judge; nor expect that genius, or industry, will be sufficient to secure thee from the assaults of ignorance, spleen, dullness. The supercilious hypercritic alone can overwhelm thee\*.

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\* Lord Halifax desir'd to have the three first books of the translation of the Iliad read at his house. Addison, Congreve, and Garth, were present. In four, or five, places, Lord Halifax stopp'd me very civilly, and with a speech each time, much of the same kind: "I beg your pardon, Pope, but there's something in that passage that does not quite please me; be so good as to mark the place, and consider it at your leisure: I am sure you can give

379.

The fanciful cease to enjoy, the instant they possess.

380.

It may be politic sometimes to seem ignorant; nevertheless be wise. Many seem to be wise, who are, in reality, very ignorant.

381.

Parasites are figuratively descended from spaniels, and cormorants; and drunkards from tygers\*.

382.

Those who demand a loan are sure to lose something; those who lend it may lose all†.

"it a little turn." I told Dr. Garth, that these general and loose observations, had laid me under a good deal of difficulty; he laugh'd heartily at my embarrassment. All you need do, says he, is to leave the passages just as they are, call on his lordship two, or three months hence, thank him for his kind observations, and then read them to him as alter'd. This advice was follow'd. His lordship appear'd extremely pleas'd with them, and cried out, "Aye, now they are perfectly right; nothing can be better."

\* All creatures of the tyger kind are continually oppress'd by a parching thirst, that keeps them in the vicinity of great rivers, whither they frequently descend to drink.

† "He that hateth suretiship is sure."



383.

Imaginary wrongs, and imaginary wants,  
destroy the peace of society.

384.

Victories are obtained *with*, not *by* the general. When the Epirots call'd Pyrrhus an eagle—"By your means it is," says he, "that I am one; for how should I not be such, while I am borne up by your arms as on wings?"

385.

After we have made an image of our gold, we endeavour to make gold of the image.

386.

To judge accurately of what *is*, 'tis absolutely requir'd that we should be appris'd, not only of what *has* been, but what *ought* to be.

387.

Settling the affairs of mankind according to our own conceit, and destroying the ignorance that is the cause of some happiness, is, at least, a work of supererogation\*.

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\* Don't scald your lips in another man's pottage.

(*English Proverb.*)

388.

Sour wine, old women\*, or poverty, will keep even priests † sober, continent, and humble.

389.

Our good actions furnish the best materials for a cenotaph.

390.

'Tis unsafe to conclude that virtue is inseparable from poverty, or vice from wealth: that misery is always the concomitant of iniquity, or felicity of probity.

391.

Unfortunately, every citizen, at present, acts from a system of morality of his own fabrication, whilst religion, and law, are established by legislative authority.

392.

How can that insignificant whiffler hurt you by his pelting insolence equally to the

\* Nothing old but shoes, and hats.

(*English Proverb.*)

† Play with children, and let the saints alone.

(*English Proverb.*)

resentment that you indulge against him? Memorise even injuries, and you repeat them.

393.

We are busy in our rogueries, but they sometimes keep us quiet.

394.

Those who are sore, can bear no more.

395.

Ask for no authority, wait for none, when you feel an inclination to do a good action; many instances of precedent may be found to extenuate your evil deeds.

396.

Conceit, in many instances, operates more powerfully than things themselves, in their full force, could do. Numberless are the women it keeps warmer than their covering; numberless are the men it freezes in the midst of warmth.

397.

Is there any thing to be obtained from the world that is more important than peace of mind? If there is, let it be named. My inscience is here confessed. Yet have I been an aspirer after fame—have enjoyed it too.—I have been lov'd, and have possess'd both

wealth, and friends. The one has loaded me with cares; the other with anxiety: yet I wish to enjoy as much of them all, as I can temperately; but there is so much to be sacrificed to the frivolous manners of the day, such form to be observed, and so many extraneous circumstances (some ridiculous, others immoral) to be attended to, that, frequently, in my own despatch I am forced to incarcerate myself, and never walk abroad but from necessity.

Here is the fruitful cause of infelicity; we act according to the phases of opinion; a guide that shines not from its own stores: 'tis an opaque focus for the rays of absurdity, and thence they are reflected. Utility is my pharos. I cannot even love virtue for virtue's sake, nor can grasp the shadow, and lose my comfort with the flitting substance.

Arian hath preserv'd no sentence that redounds more to the credit of his instructor than this:

“ When upon mature deliberation you are  
 “ persuaded a thing is fit to be done, do it  
 “ boldly, and do not affect privacy in it, nor  
 “ concern yourself at all what impertinent  
 “ censures, or reflections, the world will pass



“ upon it ; for if the thing be not just, and  
 “ innocent, it ought not to be attempted at  
 “ all, though never so secretly : and if it be,  
 “ you do very foolishly to stand in fear of  
 “ those, who will themselves do ill in censur-  
 “ ing, and condemning what you do well.”

398.

It has been said, that power never foregoes the acquisitions it has once made, not even those by which it may be itself expos'd to dangers. We may search history in vain for the example of any prince who has voluntarily consented to limit his authority :—but 'tis not to the great alone this passion for dominion is confin'd ; in my kitchen, or stable, I have trac'd the petty creature, but the great tyrant ; nay, in the hours of candid, and unprejudiced scrutiny, the hazard of accepting unlimited, or unlimitable trust.

399.

Those who can observe the ordinances of the state, without inconvenience to themselves, are in a state to commit the greatest injustice.

400.

The model of, and for, women, was Main-

tenon, rais'd by her merit to be the consort, confidante, and counsellor of a King, after being the wife of a poet: she acted fervently in what she undertook, but undertook things in themselves insignificant; a timid religionist, bigotry was the standard by which she appreciated all ranks, and religious power was the substitute for talents.

401.

If the proximity of blood is to be a standard of affection, marriage is the most unnatural state that the mind can conceive: strangers attach themselves together, and leave those relatives they are first taught to venerate above all other beings.

402.

The means that lead to greatness, and laudable distinction, are more impartially distributed than is generally apprehended, tho' the immense resources of human intellect are either undiscover'd, or wrongly directed.

“ We yield supinely to the superior merit of  
 “ our predecessors, because we are accustom'd  
 “ to indulge the inactivity of our own faculties.  
 “ All formal repetition of other men's  
 “ ideas, seems to be a scheme for imprison-

“ ing, for so long a time, the operations of  
“ our own mind\*.”

403.

’Tis difficult to understand what is meant by spirit as ’tis thrasonically us’d, unless it is the privilege of violating propriety. The rash say they act with spirit, the indiscreet talk with spirit: yes, the most abject of her sex has, nevertheless, such a spirit, that she will not be trod upon: but the wise are content to shew their spirit by their discretion.

404.

Those who have enrich’d their minds at the expence of their fortune, find their knowledge not equivalent to their expenditure, turn cynics, or isolate themselves entirely from society.

405.

We cannot always make out a right, even to our own.

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\* Marius ask’d the people “ If they did not think that  
“ their ancestors had not much rather have left a posterity like him, since they themselves grew famous, not  
“ by nobility, but by their valour, and great actions ?”

406.

When women have fair play, men will lose the game.

407.

In the civilities of the great there are many shades of consideration.

408.

Discreet commendations, and encouragement, mixt with correction, comes from the wise; from the insolent, unqualified censure, and hasty conclusions.

409.

'Tis the courageous, and the humane, who accompany you on "a raw, and gusty day;" fine weather brings the tribes of insects forth\*.

410.

Under the sanction of impossibility many acts of tyranny are committed within doors.

411.

What you have to regret will shew the state of your intellect for the time past. Cato, the censor, declar'd, that there were but three actions of his life that he deplor'd.—

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\* Julius Cæsar, by Shakspeare.



The first was, having reveal'd a secret to his wife ; the second, that he had once gone by sea when he might have gone by land ; and the third, his having pass'd one day without doing any thing\*.

412.

When we are no longer worth deceiving, that instant the opportunity arrives which enables us to discover the intrinsic worth of those who have deceiv'd us.

413.

Evil may be relatively a good, 'tis affirm'd; would not the expression be more correct if it ran thus, What leads to good, is good?

414.

Wants are not wants until we want them. An old country curate, who had all his life resided upon a lofty mountain, was one day presented with a moor cock : ignorant of the existence of such a bird, he consulted with his cook-maid in what manner the rarity was to be dispos'd of, and they both agreed to bury it in the garden\*.

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\* He that repents either was, or is, a fool.

(*English Proverb.*)

† Vide Zimmermann's Solitude.

415.

Ridicule will not deter the great, for 'tis  
the great alone who can bear derision.

416.

Do not take mankind at their own valuation ; greater vice, or less virtue, than they really believe themselves to possess they often affect to have.

417.

All women are not fair game, tho' puppies seem to think so ; but persecution comes most formidably when it presumes on poverty, or is countenanc'd by parents\*.

418.

Prejudice conceals the divine perfection of man.

\* " So perish still the wretch whose soul can know  
" Selfish delight while causing other's woe,  
" Who blast that joy the sweetest God has giv'n,  
" And makes a hell where love has made a heav'n !  
" Forbear, thou lawless libertine, nor seek  
" Forc'd favours on that pale, averted cheek,  
" If thy warm kisses cost bright eyes one tear,  
" Kisses from loveliest lips are bought too dear ;  
" Unless those lips with them keep playful measure,  
" And that sweet tear should be a tear of pleasure."

( M. G. Lewis. )

419.

When you call a man a villain you rouse a nest.

420.

Unyoke man, if you would see which road he would take\*.

421.

No citizen can be loyal, and royal, at the same time, if the monarch is not loyal.

422.

The virtue of your friend is a pillar erected to your merit. "Sagacity in selecting the good, and courage to honour it according to its degree, determine your own degree of goodness."

423.

The mode a man spends his money determines frequently, if not always, the sort of company he must keep.

\* Confucius said, as a man, he could not exclude himself from the society of men, and consort with beasts; that bad as the times were he could do all within his power to recal men to virtue, and if mankind would but once embrace it, and submit themselves to its discipline, and laws, they would neither want him, or any one else, to instruct them.

424.

Weak men are surpris'd if they lose their consequence with their fortune, or office.

425.

Those who rise at once surprise us more than those who fall suddenly : because a man may fall, or has positively fallen, he should not suspend his endeavours to rise. To gain, or regain, any thing considerable, courage is absolutely requir'd !

426.

I can number more who are prudent from necessity than choice.

427

Serve the great, you will not be greatly repaid.

428.

We are seldom content to dislike alone.

429.

Is not this a truism, we like those most, who are least known to us ?

430.

The way you notice a man makes him at once your friend, or enemy.

431.

Happiness drops in by accident, whilst joy is frequently invited.



432.

If any species of deception can be justifiable, it appears to be that of enhancing our regard for life. 'Tis, perhaps, hazarding too much to establish deception as a thing necessary in any case.

433.

Every emmet may crawl, but cannot follow the hero, or the man of genius.

434.

Reverence becomes a want, and 'tis frequently indulg'd at the expence of our dignity.

435.

Despots are mediately just when self is not immediately concern'd.

436.

'Tis impossible to bind posterity; they may, notwithstanding, abide by the regulations of their predecessors; and this constitutes the fame of a people.

437.

Patronage is not always confin'd to superficial lordlings, nor does it disgrace genius, or erudition, to protect, or be protected\*.

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\* Dionysius the younger, tyrant of Syracuse, declar'd that he kept philosophers, and wits, about his court, not

438.

If your own affairs are, or are not, important, why discover such anxiety to pry into those of your neighbour?

439.

The attentions of the great will continue to be flattering 'till we can ascend to their altitude, or consider that they are little better than ourselves: 'tis not a weakness of nature, but a fault of education.

440.

Different persons asking for the same thing shall shew the difference of the artificial man.

441.

Once a lover and always one, or worse\*.

442.

Wisdom is the blessed mediator 'twixt man, and adversity.

from any esteem he bore them, but on account of the favour he shew'd them, and the esteem he meant to derive from it!

\* When Alexander was at Ephesus he contracted a friendship for Apelles; he would suffer no other artist to paint him. Apelles fell in love with the beautiful Pan-casta, one of the King's concubines, and Alexander re-

443.

Oblivion is rich in possession, and has  
caus'd many to continue rich.

444.

Good men can, and cannot, record good ac-  
tions. I wish mine were consign'd to their  
conversation, tho' they cannot keep the re-  
membrance of their own.

445.

'Twixt two rivals the man who is falling  
is call'd loudly by the name of friend, 'till he  
is in a state to be pitied.

446.

There is not on earth such an enemy as he  
who instils youth with false ideas of conse-  
quence. I smart whilst I write : years pass'd  
before I knew that my strength was puta-  
tive\*.

sign'd her to him, tho' she was the first woman who  
had attracted his notice, and his partiality for her was  
violent.

\* "I will talk to the King about it," said Bontems,  
and this habit was become so forcible in him, that a  
courtier having one day enquir'd how his wife did, he  
answer'd, "I will talk to the King about it."

447.

Against the seductive powers of flattery, as against the importunity of man, the greatest dupes have enter'd the strongest protests.

448.

You I will not deceive, says a man to his friend ; then does he pronounce his villany to many, and many re-echo the sentence.

449.

There are some people that you dare not make free with ; cold, and distant, behaviour alone, will keep them at a respectful distance\*.

450.

When a spot is discover'd in the immaculate, the frail sisterhood rejoice : then they indulge their pride, at the expence of a misjudging society.

451.

Popularity is but an indifferent proof of ability : impudence often gets the start of merit ; and rashness often raises an idol.

452.

Mawkish, and disgusting, is that character

---

\* " A wall between preserves love."

( *English Proverb.* )



that will give a yes, or no, as every spirited puppy requires; tho' such people are much in vogue, if they conjoin with this vicious complacence a simpering affability.

453.

In a smile, I can discover pride or, approbation, benignity, or inflated philauty.

454.

If the learned deride the ignorant, there are none so ignorant but in turn can laugh at the conceits of the learned: there is not in the catalogue of occurrences one I loath equal to the malignant triumph of a half-bred soul, over unassuming ignorance\*.

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\* “ A volcano was announc'd to be burning at Languedoc, respecting which it is necessary to give some elucidation: it was known by the name of the phosphorus of Venejan, which village is situated about a quarter of a league from the high road between St. Esprit and Bagnols. From time immemorial, at the return of spring, a fire was seen from the high road, which increased during the summer, was gradually extinguished in autumn, and was visible only in the night. M. de Gonssane describes this phenomenon, and compares it to the flashing of a strong aurora borealis: he even says, that the country is volcanic.

“ Certain philosophers of Bagnols undertook the project of examining this phenomenon more closely: they

455.

Every thing is defin'd, or settled, by the limits of the human capacity; which bear no more proportion to things themselves than finity does to infinity.

456.

Women are best manag'd by those who have the art of concealing their tyranny; under the pretext of love, they will submit to any hardship, or imposition.

“ repair'd to a spot between the high road and Venejan,  
 “ arm'd with torches, speaking trumpets, &c. At mid-  
 “ night four or five of the party were deputed, and ad-  
 “ vanc'd towards the fire; those who remain'd behind  
 “ directed them constantly in their way by means of their  
 “ speaking trumpets. When they arriv'd at the village,  
 “ they found there groupes of women winding silk, in  
 “ the middle of the street, by the light of a fire made  
 “ with stalks of hemp. The volcanic phenomenon then  
 “ disappear'd, and the explanation of the observations  
 “ made on this subject became very simple.

“ In the spring, the fire was weak, because it was fed  
 “ with wood, which afforded heat and light; during the  
 “ summer hemp stalks were burn'd, because light only  
 “ was wanted.

“ As these observers announc'd their arrival with  
 “ much noise, the country people drove them by a  
 “ shower of stones, which the Don Quixotes of na-  
 “ tural history might have taken for a volcanic erup-  
 “ tion.”

*Elements of Chemistry, by M. J. CHAPTAL.*

457.

Often do patriots, in the pursuit of gain, strike at the peace, and welfare, of their country, whilst nothing is heard from their mouths except its interest, and their patriotism.

458.

Many impediments are purposely thrown in the way of noviciates.

459.

I think 'tis impossible for sceptics to enjoy any great portion of happiness, unless it is in doubting.

460.

The superficial are generally void of knowledge, or learn their little from motives of great vanity.

461.

You cannot often offend a good woman.

462.

Our wants are the foundation of society; our skill in removing, or gratifying, them, gives us our rank on their moral scale.

463.

As long as the scourge continues in the possession of potent adversaries, people are not required to risk more for the establish-

ment of their rights than the unreserv'd publication of truth\*.

464.

Affectation, or something worse, causes that peevish humour, and fretfulness, that so loudly warns the husband of his danger.

465.

If 'tis at all material that readers should know the poet's name, let it be inserted at the conclusion of his volume: tho' Dr. Johnson has declar'd, that there are very few books that 'tis possible to read to the end.

---

\* " When you are an anvil, lye you still ;

" When you are a hammer, strike your fill."

(*English Proverb.*)



THE MUSE\*;

OR,

POETICAL ENTHUSIASM.

AN ODE,

WRITTEN BY JOHN SCOTT, ESQ.

---

THE muse!—Whate'er the muse inspires,  
My soul the tuneful strain admires;  
The poet's birth I seek not where;  
His place, his name, they're not my care:  
Nor Greece, nor Rome, delights me more  
Than Tagus'\* bank, or Thames'† shore:  
From silver Avon's flow'ry side,  
Tho' Shakspeare's numbers sweetly glide;  
As sweet from Morven's desert hills,  
My ear the voice of Ossian fills.

. . . . .

The Muse!—Whate'er the Muse inspires,  
My soul the tuneful strain admires;  
Nor bigot zeal, or party rage  
Prevail, to make me blame the page:

---

\* Alluding to Pope, &c.

† Alluding to Camoens.

I scorn not all that Dryden sings,  
 Because he flatters courts, and kings ;  
 And from the master lyre of Gray,  
 When pomp of music breaks away,  
 Nor less the sound my notice draws,  
 For that it is heard in freedom's cause.

. . . . .

The Muse !—Whate'er the Muse inspires,  
 My soul the tuneful strain admires :  
 Where wealth's bright sun propitious shines,  
 No added lustre marks the lines ;  
 Where want extends her chilling shades,  
 No pleasing power of fancy fades :  
 A scribbling peer's applauded lays  
 Might claim, but claim in vain, my praise  
 From that poor youth, whose tales relate  
 Sad Juga's fears, and Bawdin's fate\*.

. . . . .

The Muse !—Whate'er the Muse inspires,  
 My soul the tuneful strain admires :  
 When Fame her wreath, well-earn'd, bestows,  
 My breast no latent envy knows ;  
 My Langhorne's verse I lov'd to hear,  
 And Beattie's song delights my ear,

---

\* Rowley's poems, written by Chatterton.

And his whom Athens' tragic maid  
 Now leads through Scarnings' lonely glade,  
 While her for British nymphs bids flow\*  
 Her notes of terror and of woe.

. . . . .

The Muse!—Whate'er the Muse inspires,  
 My soul the tuneful strain admires:  
 Or be the verse or blank or rhyme,  
 The theme or humble or sublime;  
 If Pastoras' hand my journey leads  
 Through harvest fields, or new-mown meads:  
 If Epic's voice sonorous calls  
 To Æta's† clift, or Salem's‡ walls;  
 Enough—The Muse, the Muse inspires,  
 My soul the tuneful strain admires.

---

\* See Mr. Potter's excellent translation of Æschylus and Euripides.

† See Mr. Glover's Leonidas.

‡ Tasso's gothic fancy, and magnificence.

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